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The Country Parson

George Herbert's
Country Parson

Edited by
H. C. Beeching, M.A.

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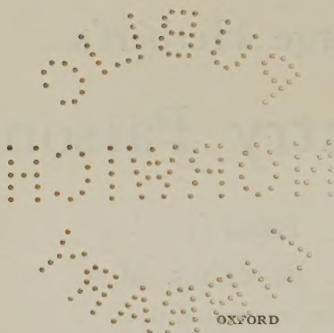
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To the
Rev. John Butler Burne, M.A.

Rector of Wasing

Rural Dean of Bradfield

Who has himself written of the

Country Parson

As wittily as wisely

This small edition of a great book

Is inscribed

With respect and affection



INTRODUCTION.

GEORGE HERBERT, born on April 3, 1593, was the fifth son of Richard Herbert, esquire, and great-great-grandson of the giant warrior¹, Sir Richard Herbert, who, with his brother, the first Earl of Pembroke, so created by Edward IV, fell into the hands of the Lancastrians at Banbury, and suffered the usual fate of the vanquished in that inexorable civil war. The home of this branch of the Herberts was Montgomery Castle—a stronghold on the Welsh Marches — of which they became

¹ He is said to have slain in the battle a hundred and forty men with his own hand. See Fuller's *Worthies*, i. 18, ed. Nichols.

hereditary constables under Henry VII, exercising what passed as the King's justice over the rough borders, and extending to them a no less kindly hospitality. Of Richard Herbert we have this description in the memoirs of his son Edward, first Lord Herbert of Cherbury, the celebrated philosopher and fop: "I remember [him] to have been black haired and bearded, as all my ancestors of his side are said to have been; of a manly or somewhat stern look, but withal very handsome and well compact in his limbs, and of a great courage¹." The mother, however, was the more important person in the formation of the character of George Herbert, as his father died when he was but three years old. She was Magdalen Newport, daughter of Sir Richard Newport, and a

¹ P. 3, ed. Lee. Mr. Lee gives a useful genealogical tree of the Herbert family.

lady of remarkable talents and virtues, as may be read at length in the funeral sermon preached by her friend Dr. Donne, Dean of St. Paul's, and in Walton's life. Walton records that it was of her that Donne wrote his famous piece called *The Autumnal Beauty*, which opens :

No Spring nor Summer beauty has such grace
As I have seen in an Autumnal face.

It helps us to realise her singular charm that after her husband's death, when she was forty years old, and the mother of ten children, seven sons and three daughters ("Job's number and Job's distribution"), she was married by Sir John Danvers, a young gentleman of half her age, reckoned the handsomest person of his time ; and, according to Donne, the match which lasted for twenty years was a happy one. The character of Danvers is not very easy to decipher. But he had at

From the first he looked forward to Holy Orders. There are extant some letters of his to his stepfather asking for help to buy books, on the plea that he was, as he said, "now setting foot in divinity, to lay the platform of my future life"; and a New Year's letter to his mother, written in the first year of his residence and enclosing two sonnets, declares his resolution "that my poor abilities in poetry shall be all and ever consecrated to God's glory." Further, when the Oratorship of the University fell vacant, and Herbert became a candidate for it, it was represented to him by Sir Francis Nethersole, who was giving up the post upon his appointment as ambassador abroad, that the office "being civil, might divert him too much from divinity." To which Herbert replies that the "dignity hath no such earthiness in it, but

it may very well be joined with heaven." This early intention and study must be remembered when cynics speak of his being driven into the church by disappointed ambition. At the same time it is idle to deny, what Herbert himself allows, that the post of Orator, to which he was elected in 1619, appeared to be opening before him a career of statesmanship, and so threw into the shade for a time the more sober attractions of the priesthood. For the post of Public Orator, under the personal rule of the Stuarts, brought its occupant into intimate relations with royalty, and Herbert was too good a courtier to fail of improving what opportunities came in his way. We know that as Professor of Rhetoric he lectured upon an oration of the King's; and Walton relates that he attracted James's notice by his acknowledgment of the copy of the

King's book *Basilikon Doron*, presented by him to the University. The style of that letter sorts but ill with the plain truthfulness of the Country Parson, and it shall not be quoted here, but we may extract a couplet, added in a postscript, because poetry may claim a wider sweep of imagination than prose: "Peregrinis Academiam nostram invisentibus :

Quid Vaticanam Bodleiumque objicis, hospes ?
Unicus est nobis Bibliotheca Liber¹."

The King frequently went on to Cambridge from Newmarket, and on all such occasions Herbert is said to have acquitted himself with applause ; once he was specially summoned to the King's hunting-seat at Royston ; and after that he seems to have left Cambridge and followed

¹ We show proud guests from Oxford or from
Rome,
Bodley and Vatican in thy one tome.

the Court. But the story had best be told in Walton's own words :

“At this time of being Orator he had learnt to understand the *Italian, Spanish and French* Tongues very perfectly ; hoping that as his predecessors, so he might in time attain the place of a *Secretary of State*, being then high in the King's favour ; and not meanly valued and lov'd by the most eminent and most powerful of the Court Nobility : This, and the love of a Court-conversation, mixt with a laudable ambition to be something more then he then was, drew him often from *Cambridge* to attend the King, who then gave him a *Sine Cure*, . . . valued to be worth 12*ol. per Annum*. With this, and his Annuity, and the advantage of his Colledge, and of his Oratorship, he enjoy'd his gentile humour for Cloaths, and Court-like company, and seldom look'd towards *Cambridge*, unless the King were there, and then he never fail'd : but at other times, left the manage of his Orators place to his learned friend Mr. *Herbert Thorndike*, who is now Prebend of *Westminster*. . . .

“In this time of Mr. *Herberts* attendance and expectation of some good occasion to remove him from *Cambridge* to Court ; God, in whom there is an unseen Chain of Causes, did in a short time put an end to the lives of two of his most oblieting and most powerful friends, *Lodowick*, Duke of *Richmond*, and *James*, Marquess of *Hamilton* ; and not long after him, King *James* dyed, and with them, all Mr. *Herbert's* Court-hopes ; so that he presently

betook himself to a retreat from *London*, to a friend in *Kent*, where he liv'd very privately, and was such a lover of solitariness, as was judg'd to impair his health. In this time of Retirement, he had many conflicts with himself, whether he should return to the painted pleasures of a Court-life, or betake himself to a study of Divinity, and enter into Sacred Orders : (to which his dear Mother had often persuaded him). But, at last, God inclin'd him to put on a resolution to serve at his Altar.

I have preferred to tell the story of Herbert's renunciation in the words of his first biographer, both because he lived near the events and was conversant with people likely to know the facts ; and also because he seems to state the case with admirable justice, neither extenuating nor setting down aught in malice. But, to be quite fair to Herbert, the modern student of his life must remember two things : first, that the profession of a clergyman was not at this time looked upon as well fitted for a gentleman. Most of the great prelates of the time,

Laud, Andrewes, Williams, Cosin, were sons of men beneath the degree of gentry, and Herbert was far from insensible of the advantages of birth. Walton tells us that at Cambridge, "if he exprest any error, it was that he kept himself too much retir'd, and at too great a distance with all his inferiours; and his cloaths seem'd to prove that he put too great a value on his parts and parentage." And the statement of his final resolution to enter into orders, as expressed to a Court friend, mentions his purpose of labouring to "make Humility lovely in the eyes of all men" and "the sacred name of Priest once more honourable¹." The other point to

¹ Cf. the judgment of Herbert's contemporaries on his Ordination, reported by Oley, that he had "lost himself in a humble way." See also *C. P.*, ch. 28. Probably country parsons in Herbert's day were, as a rule, of the type of those good simple men, Sir Hugh Evans and Sir Nathaniel, whom we like and smile at in the pages of Shakespeare.

be borne in mind is that Herbert's health was very fragile. Walton tells us that it was only his mother's urgency that kept him at the University. And there can be no doubt that he thought a life of practical affairs more likely to sort with his constitutional weakness than the sedentary tasks of a student. In fact, Bemerton took less than three years to kill him.

The first step towards carrying out his resolution was taken on July 5, 1626¹, when he was made deacon, and on the 15th of the same month he was instituted to the prebend of Layton Ecclesia by the celebrated Bishop Williams of Lincoln. The appointment as prebendary of Layton brought with it, in Herbert's view²,

¹ S.P.C.K., *Life of Herbert*.

² The suggestion is said to have come from Nicholas Ferrar, whose home at Little Gidding was only a few miles from Leighton. Herbert had wished to make over the preferment to him. See

the duty of repairing the church of the village, Leighton Bromswold, in Huntingdonshire, from which he drew his emoluments. To accomplish this he begged from his rich relations, and induced his friends, the Ferrars¹, to undertake the oversight of the work. Another good friend, a London goldsmith, Arthur Woodnoth, a cousin of the Ferrars, who frequently visited Gidding, undertook the charge of the accounts. The work, as is usual in such cases, proved both tedious and expensive, and we find Herbert, after his appointment to Bemerton, still solicitous for subscriptions. Nor did he live to see the work completed. Walton tells a very pretty

Mayor's *Ferrar*, p. 49, and the preface to *The Temple* (by Ferrar).

¹ Interest in Nicholas Ferrar has been revived in this generation by Mr. Shorthouse's romance, *John Inglesant* (1881). Two lives of Ferrar (by his brother and Dr. Jebb) were elaborately edited by Prof. Mayor in 1855.

story that Herbert's mother, when she heard of his purpose, sent for him and said :

"George, I sent for you, to persuade you to commit Simony by giving your Patron as good a gift as he has given you ; namely, that you give him back his Prebend ; for, George, it is not for your weak body and empty purse, to undertake to build Churches." "To which," continues Walton, "he desir'd he might have a Dayes time to consider, and then make her an Answer : And at his return to her at the next Day, when he had first desired her blessing¹, and she given it him, his next request was, *That she would at the Age of Thirty three years, allow him to become an undutiful Son : for he had made a kind of Vow to God, that if he were able, he would Re-build that Church :* And then, shew'd her such reasons for his resolution, that she presently subscribed to be one of his Benefactors, and undertook to solicit *William, Earl of Pembroke*, to be another who subscribed for 50*l.* and not long after by a witty and persuasive letter from Mr. *Herbert*, made it 50*l.* more."

The next year Lady Danvers died², and Herbert, who had kept his Cam-

¹ C. P. chap. xxxvi.

² There is, in Walton's second edition, a letter from Herbert to his mother written a few years previously, which has received much praise, being full

bridge preferments so long in deference to her wishes, now surrendered them. An ague drove him presently to his brother Henry's place at Woodford in Essex, where a very careful diet which he had learned of Cornaro, an Italian gentleman, whose book he translated, at length effected a partial cure. At Dauntsey, the seat of Lord Danby, elder-brother of his step-father, he so far recovered that he contemplated matrimony, and his choice fell on a certain Jane Danvers, a relative of his host, daughter of Charles Danvers, esquire, of Bainton in Wilts, who had often expressed a wish to have him for a son-in-law. The marriage took place three days after their first interview. That, at least, is the story told by Walton,

of pious sentences about her sickness and the vanity of human glory. It is a conventional piece of work, suiting well with the young Orator's office, but little with his own conduct and ambitions at the time it was written (May 25, 1622).

with other romantic circumstances which the reader need not entirely credit. But in view of Herbert's doctrine that "if he [the Country Parson] be married, the choice of his wife was made rather by his ear than by his eye; his judgment, not his affection, found out a fit wife for him, whose humble and liberal disposition he preferred before beauty, riches, or honour"; we may accept Walton's story that the courtship was carried on by proxy. Still, the lady, being a Danvers, was a gentlewoman by birth and breeding, and her father, lately deceased, was a man of substance, and we have it on the authority of the antiquary Aubrey, who was a kinsman, that "she was a handsome *bona-roba* and generose." And of course Herbert was not yet a Country Parson when he married. But his marriage was closely followed by his ordination,

the story of which, as Walton had it from Woodnoth, must be told in his own words :

“ About three months after his Marriage, Dr. *Curle*, who was then Rector of *Bemerton* in *Wiltshire*, was made Bishop of *Bath and Wells*, and by that means the presentation of a Clerk to *Bemerton* did not fall to the Earl of *Pembroke* (who was the undoubted Patron of it), but to the King, by reason of Dr. *Curle*’s advancement : But *Philip*, then Earl of *Pembroke* (for *William* was lately dead), requested the King to bestow it upon his Kinsman, *George Herbert* ; and the King said, *Most willingly to Mr. Herbert, if it were worth his acceptance* : And the Earl as willingly and suddenly sent it him, without seeking ; but though Mr. *Herbert* had formerly put on a resolution for the Clergy : yet, the apprehension of the last great Account that he was to make for the Cure of so many Souls, made him fast and pray, and consider for not less than a month : in which time, he had some resolutions to decline both the Priesthood, and that living. And in this time of considering, *He endur’d* (as he would often say) *such spiritual Conflicts as none can think, but only those that have endur’d them*. In the midst of these Conflicts, his old and dear friend Mr. *Woodnot* took a journey to salute him at *Bainton* (where he then was with his Wives Friends and Relations) and was joyful to be an Eye-witness of his Health, and happy Marriage. And after they had rejoyc’d together some few dayes, they two took a Journey

to *Wilton*, the famous Seat of the Earls of *Pembroke*; at which time, the King, the Earl, and the whole Court were there, or at *Salisbury*, which is near to it¹. At which time Mr. *Herbert* presented his Thanks to the Earl, for his Presentation to *Bemerton*, but had not yet resolv'd to accept of it, and told him the reason why; but that Night, the Earl acquainted Dr. *Laud*, the Archbishop of *Canterbury*, with his Kinsman's irresolution. And the Bishop did the next day so convince Mr. *Herbert*, *That the refusal of it was a sin*; that a Taylor was sent for to come speedily from *Salisbury* to *Wilton*, to take measure, and make him Canonical Cloaths against next day, which the Taylor did; and Mr. *Herbert* being so habited, went with his presentation to the learned Dr. *Davenant*, who was then Bishop of *Salisbury*, and he gave him Institution immediately (for Mr. *Herbert* had been made Deacon some years before) and he was also the same day (which was April 26, 1630) inducted into the good and more pleasant than healthful Parsonage of *Bemerton*, which is a Mile from *Salisbury*.

¹ Mr. Gardiner (*Hist.* vii. 268) says the Court was at this time at Whitehall, and that therefore the story of the tailor being sent for from Salisbury is "certainly untrue." But, as Mr. Gardiner denies in the next sentence another assertion of Walton's, that Herbert was at the time in deacon's orders, which has since been verified (*Life of Herbert*, S.P.C.K., p. 103), we need not perhaps too easily renounce faith in the tailor; especially as the story obviously comes through Woodnoth, who was present, and Laud may have been at Wilton, even though the King was at Whitehall.

"When at his induction he was shut into *Bemerton* Church, being left there alone to Toll the Bell, as the Law requires him ; he staid so much longer than an ordinary time, before he return'd to his Friends that staid expecting him at the Church-door ; that his Friend, Mr. *Woodnot*, looked in at the Church-window, and saw him lie prostrate on the ground before the Altar : at which time and place (as he after told Mr. *Woodnot*) he set some Rules to himself for the future manage of his life ; and then and there made a vow, to labour to keep them.

"And the same Night that he had his Induction, he said to Mr. *Woodnot*, *I now look back upon my aspiring thoughts, and think my self more happy than if I had attain'd what I so ambitiously thirsted for : And, I can now behold the Court with an impartial Eye, and see plainly, that it is made up of Fraud, and Tittles, and Flattery, and many other such empty, imaginary, painted Pleasures. Pleasures that are so empty as not to satisfie when they are enjoy'd ; but in God and his service is a fulness of all joy and pleasure, and no satiety : And I will now use all my endeavours to bring my Relations and Dependents to a love and reliance on him, who never fails those that trust him. But above all, I will be sure to live well, because the vertuous life of a Clergyman is the most powerful eloquence to persuade all that see it to reverence and love, and at least to desire to live like him. And this I will do, because I know we live in an Age that hath more need of good examples than precepts. And I beseech*

that God, who hath honour'd me so much as to call me to serve at his Altar: that, as by his special grace he hath put into my heart these good desires and resolutions: so he will by his assisting grace enable me to bring the same to good effect; and that my humble and charitable life may so win upon others, as to bring glory to my Jesus, whom I have this day taken to be my Master and Governor; and am so proud of his service, that I will always observe, and obey, and do his Will, and always call him Jesus my Master: and I will always condemn my birth, or any title or dignity that can be conferr'd upon me, when I shall compare them with any title of being a Priest, and serving at the Altar of Jesus my Master.

"The third day after he was made Rector of Bemerton, and had chang'd his sword and silk Cloaths into a Canonical Coat; he return'd so habited with his friend Mr. Woodnot to Bainton: And immediately after he had seen and saluted his wife, he said to her—*You are now a Ministers Wife, and must now so far forget your fathers house, as not to claim a precedence of any of your Parishioners; for you are to know, that a Priests wife can challenge no precedence or place, but that which she purchases by her obliging humility; and, I am sure, places so purchased, do best become them. And, let me tell you, That I am so good a Herald as to assure you that this is truth. And she was so meek a wife, as to assure him it was no vexing News to her, and that he should see her observe it with a chearful willingness.*"

In the present century we are all so democratic in feeling that we cannot but smile a little at the extraordinary degree of humility Herbert was conscious of in bringing himself to take Holy Orders (and indeed, with all his wit, he a little lacked humour); the story too that Walton tells of his condescension to the poor widow in his parish, "taking her by the hand and making her sit down by him," hardly strikes us into rapture at his "lowliness" as it did the good Izaak. Other times, other manners; and when the children of the present generation grow to age and widowhood, who knows whether it may not be reckoned a condescension on their part to sit down by the parson. The story of Herbert's reluctance to receive ordination illustrates also another difference between his day and ours—the stronger sense there

was then of separation between the clergy and laity, as though this answered to the distinction between the church and the world. We may take credit now for acknowledging that the laity are as much churchmen as the clergy, and must be subject to the same standards of conduct; and so far our position is an advance upon theirs; but it would be well to be sure that this recovered breadth is not accompanied by any loss of intensity. The long struggle of Donne against the influences which at last compelled him to accept orders¹, followed as this was by an eminently zealous and devoted ministerial life, affords a close parallel to Herbert's career; and the two suggest very grave doubts whether the ideal of

¹ So Nicholas Ferrar, though he was made deacon when he went to Gidding, declined priest's orders; "he durst not presume to step one inch higher or further."

priestly life under the Stuarts was not very much higher than partizans have laboured to have us believe. One wonders what amount of experience underlay the bitter invective which Milton a few years later allowed himself to introduce into his pastoral elegy of *Lycidas*.

The years at Bemerton yield very little material for the biographer. We are told by Walton that Herbert repaired the parish church, the chapel belonging to it, and the parsonage, largely at his own expense; Aubrey adds that he made a good garden and walks, and this we can well believe from the references to a garden in *The Country Parson*. We need no assurance that he was indefatigable in the duties of his office, but it is interesting to learn that he considered it to be his duty to read prayers each day "at the canonical hours of

ten and four" in the chapel, and that he was joined there by "most of his parishioners, and many gentlemen in the neighbourhood, while some of the meaner sort would let their plough rest when Mr. Herbert's saints-bell rang to prayers." It is interesting, too, in regard to modern controversies, to know that he used incense (ch. xiii) and recommended confession (ch. xv) within the peculiar limits set by the Church of England. His chief recreation, besides the composition of his poems, was in music. Aubrey says he had a very good hand on the lute. Twice a week he walked over to the Cathedral service at Salisbury, and before returning home would usually perform his part at a private music-meeting.

The story of his last days, as given by Walton, is too long to quote here, and too pathetic to

abbreviate. His friend Nicholas Ferrar sent over a Mr. Duncan from Little Gidding to assure him of his prayers, and by his hand Herbert sent to Ferrar the manuscript of *The Temple*, requesting him to make it public "if he can think it may turn to the advantage of any poor soul," otherwise to burn it. His other constant friend Woodnoth was present by his bedside and closed his eyes. He was buried in the chancel of Bemerton Church, March 3, 1632, and the choir of Salisbury Cathedral came, by his desire, to sing at the funeral. He had no children, and left the greater part of his property to his wife, but we are not told what this amounted to; as she was already provided for by dowry, we know that he had made a conscience of spending in charity what he might have saved from his income.

The Preface to *The Country Parson* bears date 1632, the last year of Herbert's life. According to Walton it contains the substance of the rules made at his appointment to Bemerton, set down in writing in order that "time might not insensibly blot them out of his memory, but that the next year might shew him his variations from this years resolutions"; and Herbert acknowledges in his preface that his first intention was personal to himself: "I have resolved to set down the form and character of a true pastor, that I may have a mark to aim at." The book did not appear in print till twenty years later, when it was issued with "a prefatory view of the life and virtues of the authour and excellencies of this book" by Barnabas Oley, a well-known churchman, vicar of Grandsden, Hunts, and fellow and generous

benefactor of Clare Hall, Cambridge, who had been ejected from his fellowship for taking the University plate to the king at Nottingham. A second edition appeared after the Restoration in 1671, with a new preface addressed partly to the younger clergy, who, not having suffered in the evil days, seemed to Oley to undervalue their privileges, and even to be in danger of worldliness; and partly to the nonconformists, urging them to come in and help repair the breaches in the church which they first made. There is also a "friendly prosopopoea" to a certain T. B.¹, "the author of a scandalous book intitled 'the grounds and occasions of the contempt of the clergy,'" in which the good priest details all the "persons of noble extraction," be-

¹ I.e. John Eachard, Master of Katharine Hall. His witty book is reprinted in Arber's *Garner*, vol. vii.

ginning with Henry VIII ("designed to the Arch-Bishoprick of Cant. if his brother had lived") who to his knowledge had entered into Holy Orders. A paragraph, written from a patriotic, if somewhat simple, endeavour to dignify the Church by attracting young noblemen to its ministry, may be extracted for the light it throws on Herbert's own point of view¹:

"And surely these Noble persons have shew'd (and so will all the Nobility that follow them shew) a Twofold Wisdom in their Choice of this Holy Function. For first, The Calling gives them better opportunities to get Heaven: And Secondly it gives them Title to the Good things of the Earth (Rectories, Donatives, Dignities) their portions in the Churches Patrimony, which cannot miss them, being doubly so well qualified.

¹ Cf. the letter of Sir Henry Wotton to the king, when he took Deacon's Orders on being made Provost of Eton: "Gentlemen and Knights' sons, who are trained up with us in a Seminary of Churchmen (which was the will of the Holy Founder) will *by my example* (without vanity be it spoken) *not be ashamed* after the sight of Courtly Weeds to put on a Surplice" (*Reliq. Wotton.*, 4th ed. p. 328).

"The Advantage of doing God Service, which Height of Birth gives to a Noble man or Gentleman, over what a Clerk of Lower Parentage hath, is very considerable. The truth taught by Them is sooner believed; A Reproof bestow'd by Them is better received; An example of Virtue shew'd by them makes deeper impression than the same coming from one of meaner extraction would do. This observation I first made in those Two great Lights of our Church, Dr. Fern, Lord Bishop of Chester, who was a Knights Son; and Dr. Hammond, who was of an antient Family. And the Reader will observe more in this Book, whose Author was a Person Nobly descended."

The title of the treatise calls for a passing word of comment. The word "Temple" was very frequently used where we should now use "Church"; for example, in place-names, such as Temple Grafton¹. Thus, too, when Herbert styled his collection of poems *The Temple*, the divisions he made into *Church Porch*, &c., show that he meant no more than Church, though he probably

¹ Cf. Shakespeare, *Macbeth* I, vi. 4: 'the temple-haunting martlet.'

chose the word for its greater ideality. "A Priest to the Temple," means therefore in modern English "The (ideal) Church Clergyman." It may be further noted that all through the seventeenth century, it was the fashion to write character-sketches¹. The best known collection is Bishop Earle's *Microcosmography*, but there were others, as well as single pamphlets bearing such titles as *The True Character of an Untrue Bishop* (1641), *Churacter of an Oxford Incendiary* (1643), *The Reformado precisely Charactered*, &c.

The style of the book is scholarly and gentlemanlike, and, considering its date, singularly free from affectation. The ideas are expressed

¹ My esteemed friend Canon Ainger (himself in a peculiar sense "A Priest to the Temple," though not "A Countrey Parson") makes this observation and points out that the word "character" is printed on the original title-page in large letters (Craik, *Prose Writers*, ii. 203). See his appreciative criticism.

with a terse vigour that occasionally suggests the essays of Herbert's friend, the Lord Chancellor Bacon, though Herbert's periods have a smoother flow. They suggest Bacon also not a little in the worldly wisdom that is mixed with their divine counsels. For Herbert did not wholly lose the courtier in the saint; he included the *Church Porch* with its maxims of good breeding as an integral part of his *Temple*. As an example of his shrewdness it may be sufficient to point to his remark on the use that may be made of a "pleasantness of disposition" in turning a conversation that threatens to become quarrelsome, "men being willing to sell the interest and enjoyment of their discourses for no price sooner than that of mirth"; or to his advice to the parson when deciding a dispute, to summon assessors and

let them give their opinions first, "out of which he gathers, in case he be ignorant himself, what to hold." For a simple specimen of the neatness and precision of his language, I would adduce a sentence in his discussion of Covetousness and Intemperance (ch. xxvi.): "The beginnings of them are not observed because of the sudden passing from that which was just now lawful to that which is presently unlawful, even in one continued action," a statement the exactness of which the reader will appreciate when he has failed to better it.

The Countrey Parson is full from end to end of a sweet reasonableness, which has proved very attractive to a Church that makes much of the duty of private judgement. Herbert does not lay down the law, he is content to convince and persuade; and so he is careful

to give reasons for what counsel he has to offer. For example, he defends the use of the Fathers and Commentators in the interpretation of Scripture against those who rely solely on the Inner Light, by the analogy of commerce: "As one country doth not bear all things, that there may be commerce, so neither hath God opened or will open all to one, that there may be a traffick in knowledge" (ch. iv.). He defends casuistry by the analogy of the shepherd's knowledge of poisonous grasses, and by the common sense question, How without it can you tell what is covetousness or gluttony (ch. xxvi.), or detraction (ch. xxxvii.)? He censures the "crumbling" of a text in preaching by the pithy saying that the "words apart are not Scripture, but a dictionary" (ch. vii.). Moreover the counsel he offers is in

itself reasonable; while in points of principle he is inflexible, he is careful not to bind upon the backs of either clergy or laity burdens that will prove too heavy for them. A very good example of his moderation is offered by the chapter on Fasting. He begins by laying it down that fasting is obligatory, and admits that by authority fasting is to take a particular form, namely, abstinence from flesh; but he points out that this is after all only a particular application of a general rule, and an application which "came from hot Countreys . . . where flesh can be better spared"; and that therefore for most students, for the "sickly" as well as the "sick," fasting "should consist in eating less, or what is less pleasing, than in eating fish." Perhaps occasionally he carries the tendency to philosophise a little far, as when

he finds a reason in the nature of things for the parson's keeping pigs and poultry (ch. x.). Perhaps occasionally also he elaborates what, even to country parsons, is pretty obvious; as when he gives three rules for ascertaining when one has had enough dinner (ch. xxvi.); but if this is to be considered a defect, it is a defect of his quality, a quality very necessary to the successful country parson, the disposition to descend to particulars, and think nothing so obvious as to be not worth saying. A good example may be found in chapter xxxii. where he imagines a gallant asking a parson who has been preaching against idleness "if he shall mend shoes, or what he shall do?" For answer he proceeds to detail the duties of country gentlemen, married and single, heirs and younger brothers, bidding the Member of Parliament

“not be only a morning-man, but at Committees also,” &c.

Inevitably the lapse of time has antiquated some things. It is no longer necessary for the parson to be the physician of his parish, or to choose his wife for her skill in poulticing (ch. xxiii.). There is probably only one living preacher who needs the advice about not exceeding his hour (ch. vii.), and it would be hardly possible now for anyone, without loss of simplicity, to introduce the apostrophes which Herbert recommends, or to read the prayers with dramatic gesture. Again, the advice on almsgiving will hardly approve itself to the best current opinion. Doubtless, if Herbert had been spared to a longer ministry at Bemerton he would have discovered that what he called “giving like a priest,” i.e. using alms as a reward for Church attendance

and knowledge of the Catechism, tended to foster hypocrisy. Again, the disappearance of discipline has robbed the parson of much of his authority. There is a good deal in *The Country Parson* about "exacting" this and that, "rebuking" various sorts of delinquents, and "presenting" them if they prove incorrigible. The country parson of to-day cannot "present," cannot "exact," and must confine even his "rebukes" to the infant school. Perhaps, too, a country parson here and there will turn with interest to the chapter headed "The Parson's Library," only to read with dismay "The Country Parsons library is a holy life." For Herbert expects his parson to have done his reading before entering upon his benefice. Here, again, a longer time at Bemerton might have convinced Herbert that even a country parson required

fresher reading than his own common-place books; that in fact, as Bacon says, "distilled books are flashy things." One may have a shrewd suspicion that Milton had his eye on Herbert's fifth chapter when he wrote the famous invective in *Areopagitica* against the parson's "topic folio":

"It is no new thing never heard of before, for a *parochiall* Minister, who has his reward, and is at his Hercules pillars in a warm benefice, to be easily inclinable, if he have nothing else that may rouse up his studies, to finish his circuit in an English Concordance and a *topic folio*, the gatherings and savings of a sober graduatship, a *Harmony* and a *Catena*, treading the constant round of certain common doctrinall heads, attended with their uses, motives, marks and means, out of which as out of an alphabet or sol fa by forming and transforming, joyning and disjoyning variously, a little book-craft, and two hours meditation, might furnish him unspeakably to the performance of more than a weekly charge of sermoning."

But each country parson on reading Herbert's treatise will make his own exceptions, and *exceptis excipi-*

endis it is to-day what Izaak Walton called it, "a book so full of plain, prudent, and useful rules, that that country parson that can spare 12d. and yet wants it, is scarce excusable": because it will "both direct him what he ought to do, and convince him for not having done it."

Advertisement.

THIS edition of *The Country Parson* is a careful reprint of the original, issued with a separate title-page, here reproduced, in the volume of *Remains* (1652); except that the printer has not found it necessary to follow his predecessor in making out his line, here and there, by the addition of an extra vowel to the pronoun *he*; and his fount of italic type not failing after the eleventh chapter, he has continued to print emphatic passages so, instead of within inverted commas, an alternative likely to mislead a modern reader.

A PRIEST
To the
TEMPLE,

OR,
The Countrey PARSON,
HIS
CHARACTER,
AND
Rule of Holy Life.

The AUTHOUR,
Mr *G. H.*



LONDON,
Printed by *T. Maxey* for *T. Garthwait*, at the
little North door of *St Paul's*. 1652.



The Authour to the Reader.

BEING desirous (thorow the Mercy of God) to please Him, for whom I am, and live, and who giveth mee my Desires and Performances; and considering with my self, That the way to please him, is to feed my Flocke diligently and faithfully, since our Saviour hath made that the argument of a Pastour's love, I have resolved to set down the Form and Character of a true Pastour, that I may have a Mark to aim at: which also I will set as high as I can, since he shoots higher that threatens the Moon, then he that

aims at a Tree. Not that I think, if a man do not all which is here expressed, he presently sinns, and displeases God, but that it is a good strife to go as farre as wee can in pleasing of him, who hath done so much for us. The Lord prosper the intention to my selfe, and others, who may not despise my poor labours, but add to those points, which I have observed, untill the Book grow to a compleat Pastorall.

GEO. HERBERT.

1632.





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A Priest to the Temple : or,
The Countrey Parson,
his Character, &c.

CHAPTER I.

Of a Pastor.

A PASTOR is the Deputy of Christ for the reducing of Man to the Obedience of God. This definition is evident, and contains the direct steps of Pastor-all Duty and Aucturity. For first, Man fell from God by disobedience. Secondly, Christ is the glorious instrument of God for the revoking of Man. Thirdly, Christ being not to continue on earth, but after he had fulfilled the work of Reconciliation, to be received up into heaven,

he constituted Deputies in his place, and these are Priests. And therefore *St. Paul* in the beginning of his Epistles, professeth this : and in the first to the *Colossians* plainly avoucheth, that he *fills up that which is behinde of the afflictions of Christ in his flesh, for his Bodie's sake, which is the Church.* Wherein is contained the complete definition of a Minister. Out of this Chartre of the Priesthood may be plainly gathered both the Dignity thereof, and the Duty : The Dignity, in that a Priest may do that which Christ did, and by his aucturity, and as his Vicegerent. The Duty, in that a Priest is to do that which Christ did, and after his manner, both for Doctrine and Life.





CHAPTER II.

Their Diversities.

OF Pastors (intending mine own Nation only, and also therein setting aside the Reverend Prelates of the Church, to whom this discourse ariseth not) some live in the Universities, some in Noble houses, some in Parishes residing on their Cures. Of those that live in the Universities, some live there in office, whose rule is that of the Apostle; Rom. 12. 6. *Having gifts differing, according to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of faith; or ministry, let us wait on our ministring; or he that teacheth, on teaching, &c. he that ruleth, let him do it with diligence, &c.* Some in a preparatory way, whose aim and labour must

be not only to get knowledg, but to subdue and mortifie all lusts and affections : and not to think, that when they have read the Fathers, or Schoolmen, a Minister is made, and the thing done. The greatest and hardest preparation is within : For, *Unto the ungodly, saith God, Why dost thou preach my Laws, and takest my Covenant in thy mouth? Psal. 50. 16.* Those that live in Noble Houses are called Chaplains, whose duty and obligation being the same to the Houses they live in, as a Parsons to his Parish, in describing the one (which is indeed the bent of my Discourse) the other will be manifest. Let not Chaplains think themselves so free, as *many of them do*, and because they have different Names, think their Office different. Doubtlesse they are Parsons of the families they live in, and are entertained to that end, either by an open, or implicate Covenant. Before they are in Orders, they may be received for Companions, or discoursers ; but after a man is once Minister, he cannot agree to come into any house, where he shall not exer-

cise what he is, unlesse he forsake his plough, and look back. Wherefore they are not to be over-submissive, and base, but to keep up with the Lord and Lady of the house, and to preserve a boldness with them and all, even so farre as reproofe to their very face, when occasion cals, but seasonably and discreetly. They who do not thus, while they remember their earthly Lord, do much forget their heavenly; they wrong the Priesthood, neglect their duty, and shall be so farre from that which they seek with their over-submissivenesse, and cringings, that they shall ever be despised. They who for the hope of promotion neglect any necessary admonition, or reproofe, sell (with *Judas*) their Lord and Master.





CHAPTER III.

The Parsons Life.

THE Countrey Parson is exceeding exact in his Life, being holy, just, prudent, temperate, bold, grave in all his wayes. And because the two highest points of Life, wherein a Christian is most seen, are Patience, and Mortification; Patience in regard of afflictions, Mortification in regard of lusts and affections, and the stupifying and deading of all the clamorous powers of the soul, therefore he hath throughly studied these, that he may be an absolute Master and commander of himself, for all the purposes which God hath ordained him. Yet in these points he labours most in those things which are most apt to scandalize his Parish. And first, because Countrey people live

hardly, and therefore as feeling their own sweat, and consequently knowing the price of money, are offended much with any, who by hard usage increase their travelling, the Countrey Parson is very circumspect in avoiding all covetousnesse, neither being greedy to get, nor niggardly to keep, nor troubled to lose any worldly wealth; but in all his words and actions slighting, and disesteeming it, even to a wondring, that the world should so much value wealth, which in the day of wrath hath not one dramme of comfort for us. Secondly because Luxury is a very visible sinne, the Parson is very carefull to avoid all the kinds thereof, but especially that of drinking, because it is the most popular vice; into which if he come, *he prostitutes himself* both to shame, and sin, and by having *fellowship, with the unfruitfull works of darknesse*, he disableth himself of authority *to reprove them*: For sins make all equall, whom they finde together; and then they are worst, who ought to be best. Neither is it for the servant of Christ to haunt Innes, or Tavernes, or

Ale-houses, *to the dishonour of his person and office.* The Parson doth not so, but orders his Life in such a fashion, that when death takes him, as the Jewes and Judas did Christ, he may say as He did, *I sate daily with you teaching in the Temple.* Thirdly, because Countrey people (as indeed all honest men) do much esteem their word, it being the Life of buying, and selling, and dealing in the world; therefore the Parson is very strict in keeping his word, though it be to his own hinderance, as knowing, that if he be not so, he wil quickly be discovered, and disregarded: neither will they beleeve him in the pulpit, whom they cannot trust in his Conversation. As for oaths, and apparell, the disorders thereof are also very manifest. The Parsons yea is yea, and nay nay; and his apparell plaine, but reverend, and clean, without spots, or dust, or smell; the purity of his mind breaking out, and dilating it selfe even to his body, cloaths, and habitation.



CHAPTER IIII.

The Parsons Knowledg.

THE Countrey Parson is full of all knowledg. They say it is an ill Mason that refuseth any stone : and there is no knowledg, but, in a skilfull hand, serves either positively as it is, or else to illustrate some other knowledge. He condescends even to the knowledge of tillage, and pastorage, and makes great use of them in teaching, because people by what they understand, are best led to what they understand not. But the chief and top of his knowledge consists in the book of books, the storehouse and magazene of life and comfort, the holy Scriptures. There he sucks, and lives. In the Scriptures he findes four things ; Precepts for life, Doctrines for knowledge, Examples

for illustration, and Promises for comfort : These he hath digested severally. But for the understanding of these ; the means he useth are first, a holy Life, remembering what his Master saith, that *if any do Gods will, he shall know of the Doctrine, John 7.* and assuring himself, that wicked men, however learned, do not know the Scriptures, because they feel them not, and because they are not understood but with the same Spirit that writ them. The second means is prayer, which if it be necessary even in temporall things, how much more in things of another world, where the well is deep, and we have nothing of our selves to draw with ? Wherefore he ever begins the reading of the Scripture with some short inward ejaculation, as, *Lord, open mine eyes, that I may see the wondrous things of thy Law, &c.* The third means is a diligent Collation of Scripture with Scripture. For all Truth being consonant to it self, and all being penn'd by one and the self-same Spirit, it cannot be, but that an industrious, and judicious com-

paring of place with place must be a singular help for the right understanding of the Scriptures. To this may be added the consideration of any text with the coherence thereof, touching what goes before, and what follows after, as also the scope of the Holy Ghost. When the Apostles would have called down fire from Heaven, they were reprov'd, as ignorant of what spirit they were. For the Law required one thing, and the Gospel another: yet as diverse, not as repugnant: therefore the spirit of both is to be considered, and weigh'd. The fourth means are Commenters and fathers, who have handled the places controverted, which the Parson by no means refuseth. As he doth not so study others, as to neglect the grace of God in himself, and what the Holy Spirit teacheth him; so doth he assure himself, that God in all ages hath had his servants, to whom he hath revealed his Truth, as well as to him; and that as one Countrey doth not bear all things, that there may be a Commerce; so neither hath God opened, or

will open all to one, that there may be a traffick in knowledg between the servants of God, for the planting both of love, and humility. Wherefore he hath one Comment at least upon every book of Scripture, and ploughing with this, and his own meditations, he enters into the secrets of God treasured in the holy Scripture.





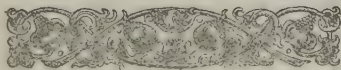
CHAPTER V.

The Parsons Accessary Knowledges.

THE Countrey Parson hath read the Fathers also, and the Schoolmen, and the later Writers, or a good proportion of all, out of all which he hath compiled a book, and body of Divinity, which is the storehouse of his Sermons, and which he preacheth all his Life; but diversely clothed, illustrated, and enlarged. For though the world is full of such composures, yet every mans own is fittest, readiest, and most savory to him. Besides, this being to be done in his younger and preparatory times, it is an honest joy ever after to looke upon his well spent houres. This Body he made by way of expounding the Church Catechisme, to which all divinity may

easily be reduced. For it being indifferent in it selfe to choose any Method, that is best to be chosen, of which there is likelyest to be most use. Now Catechizing being a work of singular, and admirable benefit to the Church of God, and a thing required under Canonically obedience, the expounding of our Catechisme must needs be the most usefull forme. Yet hath the Parson, besides this laborious work, a slighter forme of Catechizing, fitter for country people; according as his audience is, so he useth one, or other; or somtimes both, if his audience be intermixed. He greatly esteemes also of cases of conscience, wherein he is much versed. And indeed, herein is the greatest ability of a Parson to lead his people exactly in the wayes of Truth, so that they neither decline to the right hand, nor to the left. Neither let any think this a slight thing. For every one hath not digested, when it is a sin to take something for money lent, or when not; when it is a fault to discover anothers fault, or when not; *when the*

affections of the soul in desiring and procuring increase of means, or honour, be a sin of covetousnes or ambition, and when not; when the appetites of the body in eating, drinking, sleep, and the pleasure that comes with sleep, be sins of gluttony, drunkenness, sloath, lust, and when not, and so in many circumstances of actions. Now if a shepherd know not which grass will bane, or which not, how is he fit to be a shepherd? Wherefore the Parson hath throughly canvassed al the particulars of humane actions, at least all those which he observeth are most incident to his Parish.





CHAPTER VI.

The Parson Praying.

THE Countrey Parson, when he is to read divine services, composeth himselfe to all possible reverence; lifting up his heart and hands, and eyes, and using all other gestures which may expresse a hearty, and unfeyned devotion. This he doth, first, as being truly touched and amazed with the Majesty of God, before whom he then presents himself; yet not as himself alone, but as presenting with himself the whole Congregation, whose sins he then beares, and brings with his own to the heavenly altar to be bathed, and washed in the sacred Laver of Christs blood. Secondly, as this is the true reason of his inward feare, so he is content to expresse this

outwardly to the utmost of his power ; that being first affected himself, he may affect also his people, knowing that no Sermon moves them so much to a reverence, which they forget againe, when they come to pray, as a devout behaviour in the very act of praying. Accordingly his voyce is humble, his words treatable, and slow ; yet not so slow neither, as to let the fervency of the supplicant hang and dy between speaking, but with a grave livenessse, between fear and zeal, pausing yet pressing, he performes his duty. Besides his example, he, having often instructed his people how to carry themselves in divine service, exacts of them all possible reverence, by no means enduring either talking, or sleeping, or gazing, or leaning, or halfe-kneeling, or any undutifull behaviour in them, but causing them, when they sit, or stand, or kneel, to do all in a strait and steady posture, as attending to what is done in the Church, and every one, man, and child, answering aloud both Amen, and all other answers, which are on the Clerks

and peoples part to answer ; which answers also are to be done not in a huddling, or slubbering fashion, gaping, or scratching the head, or spitting even in the midst of their answer, but gently and pausably, thinking what they say ; so that while they answer, *As it was in the beginning*, &c. they meditate as they speak, that God hath ever had his people, that have glorified him as wel as now, and that he shall have so for ever. And the like in other answers. This is that which the Apostle calls a reasonable service, *Rom. 12.* when we speak not as Parrats, without reason, or offer up such sacrifices as they did of old, which was of beasts devoyd of reason ; but when we use our reason, and apply our powers to the service of him, that gives them. If there be any of the gentry or nobility of the Parish, who sometimes make it a piece of state not to come at the beginning of service with their poor neighbours, but at mid-prayers, both to their own loss, and of theirs also who gaze upon them when they come in, and ne-

glect the present service of God, he by no means suffers it, but after divers gentle admonitions, if they persevere, he causes them to be presented: or if the poor Church-wardens be affrighted with their greatness, notwithstanding his instruction that they ought not to be so, but even to let the world sinke, so they do their duty; he presents them himself, only protesting to them, that not any ill will draws him to it, but the debt and obligation of his calling, being to obey God rather then men.





CHAPTER VII.

The Parson Preaching.

THE Country Parson preacheth constantly, the pulpit is his joy and his throne: if he at any time intermit, it is either for want of health, or against some great Festivall, that he may the better celebrate it, or for the variety of the hearers, that he may be heard at his returne more attentively. When he intermits, he is ever very well supplied by some able man who treads in his steps, and will not throw down what he hath built; whom also he intreats to press some point, that he himself hath often urged with no great success, that so in the mouth of two or three witnesses the truth may be more established. When he preacheth, he procures attention by

all possible art, both by earnestnesse of speech, it being naturall to men to think, that where is much earnestness, there is somewhat worth hearing; and by a diligent and busy cast of his eye on his auditors, with letting them know, that he observes who marks, and who not; and with particularizing of his speech now to the younger sort, then to the elder, now to the poor, and now to the rich. This is for you, and This is for you; for particulars ever touch, and awake more than generalls. Herein also he serves himselfe of the judgements of God, as of those of antient times, so especially of the late ones; and those most which are nearest to his Parish; for people are very attentive at such discourses, and think it behoves them to be so, when God is so neer them, and even over their heads. Sometimes he tells them stories, and sayings of others, according as his text invites him; for them also men heed, and remember better than exhortations; which though earnest, yet often dy with the Sermon, especially with Countrey

people ; which are thick, and heavy, and hard to raise to a poynt of zeal, and fervency, and need a mountaine of fire to kindle them ; but stories and sayings they will well remember. He often tels them, that Sermons are dangerous things, that none goes out of Church as he came in, but either better, or worse ; that none is careless before his Judg, and that the word of God shal Judge us. By these and other means the Parson procures attention ; but the character of his Sermon is Holiness ; he is not witty, or learned, or eloquent, but Holy. A Character, that *Hermogenes* never dream'd of, and therefore he could give no precepts thereof. But it is gained first, by choosing texts of Devotion, not Controversie, moving and ravishing texts, whereof the Scriptures are full. Secondly, by dipping, and seasoning all our words and sentences in our hearts, before they come into our mouths, truly affecting, and cordially expressing all that we say ; so that the auditors may plainly perceive that every word is hart-deep. Third-

ly, by turning often, and making many Apostrophes to God, as, Oh Lord blesse my people, and teach them this point; or, Oh my Master, on whose errand I come, let me hold my peace, and doe thou speak thy self; for thou art Love, and when thou teachest, all are Scholers. Some such irradiations scatteringly in the Sermon, carry great holiness in them. The Prophets are admirable in this. So Isa. 64. *Oh that thou would'st rent the Heavens, that thou would'st come down, &c.* And *Jeremy*, Chapt. 10. after he had complained of the desolation of *Israel*, turnes to God suddenly, *Oh Lord, I know that the way of man is not in himself, &c.* Fourthly, by frequent wishes of the peoples good, and joying therein, though he himself were with Saint *Paul* even sacrificed upon the service of their faith. For there is no greater sign of holinesse, than the procuring, and rejoycing in anothers good. And herein St. *Paul* excelled in all his Epistles. How did he put the *Romans* in all his prayers? *Rom.* 1. 9. And ceased not to give thanks for the

Ephesians, *Eph.* 1. 16. And for the *Corinthians*, *chap.* 1. 4. And for the *Philippians* made request with joy, *chap.* 1. 4. And is in contention for them whither to live, or dy; be with them, or Christ, *verse* 23. which, setting aside his care of his Flock, were a madnesse to doubt of. What an admirable Epistle is the second to the *Corinthians*! how full of affections! he joyes, and he is sorry, he grieves, and he gloryes, never was there such care of a flock expressed, save in the great shepherd of the fold, who first shed teares over *Jerusalem*, and afterwards blood. Therefore this care may be learn'd there, and then woven into Sermons, which will make them appear exceeding reverend, and holy. Lastly, by an often urging of the presence, and majesty of God, by these, or such like speeches. Oh let us all take heed what we do, God sees us, he sees whether I speak as I ought, or you hear as you ought, he sees hearts, as we see faces: he is among us; for if we be here, he must be here, since we are here by him, and without him could

not be here. Then turning the discourse to his Majesty, And he is a great God, and terrible, as great in mercy, so great in judgement: There are but two devouring elements, fire, and water, he hath both in him; His voyce is as the sound of many waters, *Revelations* 1. And he himselfe is a consuming fire, *Hebrews* 12. Such discourses shew very Holy. The Parsons Method in handling of a text consists of two parts; first, a plain and evident declaration of the meaning of the text; and secondly, some choyce Observations drawn out of the whole text, as it lyes entire, and unbroken in the Scripture it self. This he thinks naturall, and sweet, and grave. Whereas the other way of crumbling a text into small parts, as, the Person speaking, or spoken to, the subject, and object, and the like, hath neither in it sweetnesse, nor gravity, nor variety, since the words apart are not Scripture. but a dictionary, and may be considered alike in all the Scripture. The Parson exceeds not an hour in preaching, because all ages have thought

that a competency, and he that profits not in that time, will lesse afterwards, the same affection which made him not profit before, making him then weary, and so he grows from not relishing, to loathing.





CHAPTER VIII.

The Parson on Sundays.

THE Countrey Parson, as soon as he awakes on Sunday Morning, presently falls to work, and seems to himselfe so as a Market-man is, when the Market day comes, or a shop-keeper, when customers use to come in. His thoughts are full of making the best of the day, and contriving it to his best gaines. To this end, besides his ordinary prayers, he makes a peculiar one for a blessing on the exercises of the day, That nothing befall him unworthy of that Majesty before which he is to present himself, but that all may be done with reverence to his glory, and with edification to his flock, humbly beseeching his Master, that how or whenever

he punish him, it be not in his Ministry : then he turnes to request for his people, that the Lord would be pleased to sanctifie them all, that they may come with holy hearts, and awfull mindes into the Congregation, and that the good God would pardon all those, who come with lesse prepared hearts then they ought. This done, he sets himself to the Consideration of the duties of the day, and if there be any extraordinary addition to the customary exercises, either from the time of the year, or from the State, or from God by a child born, or dead, or any other accident, he contrives how and in what manner to induce it to the best advantage. Afterwards when the hour calls, with his family attending him, he goes to Church, at his first entrance *humbly adoring, and worshipping the invisible majesty, and presence of Almighty God*, and blessing the people either openly or to himselfe. Then having read divine Service twice fully, and preached in the morning, and catechized in the afternoone, he thinks he hath in some

measure, according to poor, and fraile man, discharged the publick duties of the Congregation. The rest of the day he spends either in reconciling neighbours that are at variance, or in visiting the sick, or in exhortations to some of his flock by themselves, whom his Sermons cannot, or doe not reach. And every one is more awaked, when we come, and say, Thou art the man. This way he findes exceeding usefull, and winning; and these exhortations he cals his privy purse, even as Princes have theirs, besides ther publick disbursments. At night he thinks it a very fit time, both sutable to the joy of the day, and without hinderance to publick duties, either to entertaine some of his neighbours, or to be entertained of them, where he takes occasion to discourse *of such things as are both profitable, and pleasant, and to raise up their mindes to apprehend Gods good blessing to our Church, and State; that order is kept in the one, and peace in the other, without disturbance, or interruption of publick divine offices.* As he

opened the day with prayer, so he closeth it, humbly beseeching the Almighty to pardon and accept our poor services, and to improve them, that we may grow therein, and that our feet may be like hinds feet ever climbing up higher, and higher unto him.





CHAPTER IX.

The Parsons State of Life.

THE Country Parson considering that virginity is a higher state then Matrimony, and that the Ministry requires the best and highest things, is rather unmarried, then married. But yet as the temper of his body may be, or as the temper of his Parish may be, where he may have occasion to converse with women, and that among suspicious men, *and other like circumstances considered*, he is rather married then unmarried. Let him communicate the thing often by prayer unto God, and as his grace shall direct him, so let him proceed. If he be unmarried, and keepe house, he hath not a woman in his house, but findes opportunities of having his meat dress'd and

other services done by men-servants at home, and his linnen washed abroad. If he be unmarried, and sojourne, he never talkes with any woman alone, but in the audience of others, and that seldom, and then also in a serious manner, never jestingly or sportfully. *He is very circumspect in all companyes, both of his behaviour, speech, and very looks, knowing himself to be both suspected, and envyed. If he stand steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep himself a virgin, he spends his days in fasting and prayer, and blesseth God for the gift of continency, knowing that it can no way be preserved, but only by those means, by which at first it was obtained. He therefore thinkes it not enough for him to observe the fasting dayes of the Church, and the dayly prayers enjoyned him by aucturity, which he observeth out of humble conformity, and obedience; but adds to them, out of choyce and devotion, some other dayes for fasting, and hours for prayers; and by these*

he keeps his body tame, serviceable, and healthfull; and his soul fervent, active, young, and lusty as an eagle. He often readeth the Lives of the Primitive Monks, Hermits, and virgins, and wondreth not so much at their patient suffering, and cheerfull dying under persecuting Emperours, (though that indeed be very admirable) as at their daily temperance, abstinence, watchings, and constant prayers, and mortifications in the times of peace and prosperity. To put on the profound humility, and the exact temperance of our Lord Jesus, with other exemplary vertues of that sort, and to keep them on in the sunshine, and noone of prosperity, he findeth to be as necessary, and as difficult at least, as to be cloathed with perfect patience, and Christian fortitude in the cold midnight stormes of persecution and adversity. He keepeth his watch and ward, night and day against the proper and peculiar temptations of his state of Life, which are principally these two, Spirituall pride, and Impurity of heart: against these ghostly enemies he girdeth up his loynes,

keepe the imagination from roving, puts on the whole Armour of God, and by the vertue of the shield of faith, he is not afraid of the pestilence that walketh in darkenesse, [carnall impurity,] nor of the sicknesse that destroyeth at noone day, [Ghostly pride and self-conceit.] Other temptations he hath, which, like mortall enemies, may sometimes disquiet him likewise; for the humane soule being bounded, and kept in in her sensitive faculty, will runne out more or lesse in her intellectuall. Originall concupisence is such an active thing, by reason of continuall inward, or outward temptations, that it is ever attempting, or doing one mischief or other. Ambition, or untimely desire of promotion to an higher state, or place, under colour of accomodation, or necessary provision, is a common temptation to men of any eminency, especially being single men. Curiosity in prying into high speculative and unprofitable questions, is another great stumbling block to the holinesse of Scholers. These and many other spirituall wickednesses in high places doth the Parson fear, or experiment, or

both; and that much more being single, then if he were married; for then commonly the stream of temptation is turned another way, into Covetousnesse, Love of pleasure, or ease, or the like. If the Parson be unmarried, and means to continue so, he doth at least, as much as hath been said. If he be married, the choyce of his wife was made rather by his eare, then by his eye; his judgement, not his affection found out a fit wife for him, whose humble, and liberall disposition he preferred before beauty, riches, or honour. He knew that (the good instrument of God to bring women to heaven) a wife and loving husband could out of humility, produce any speciall grace of faith, patience, meeknesse, love, obedience, &c. and out of liberality, make her fruitfull in all good works. As he is just in all things, so is he to his wife also, counting nothing so much his owne, as that he may be unjust unto it. Therefore he gives her respect both afore her servants, and others, and halfe at least of the government of the house, reserving so

much of the affaires, as serve for a diversion for him ; yet never so giving over the raines, but that he sometimes looks how things go, demanding an account, but not by the way of an account. And this must bee done the oftner, or the seldomer, according as he is satisfied of his Wifes discretion.





CHAPTER X.

A Parson in his House.

THE Parson is very exact in the governing of his house, making it a copy and modell for his Parish. He knows the temper, and pulse of every person in his house, and accordingly either meets with their vices, or advanceth their vertues. His wife is either religious, or night and day he is winning her to it. In stead of the qualities of the world, he requires onely three of her; first, a trayning up of her children and mayds in the fear of God, with prayers, and catechizing, and all religious duties. Secondly, a curing, and healing of all wounds and sores with her owne hands; which skill either she brought with her, or he takes care she shall learn it of

some religious neighbour. Thirdly, a providing for her family in such sort, as that neither they want a competent sustentation, nor her husband be brought in debt. His children he first makes Christians, and then Common-wealths-men; the one he owes to his heavenly Countrey, the other to his earthly, having no title to either, except he do good to both. Therefore having seasoned them with all Piety, not only of words in praying, and reading; but in actions, in visiting other sick children, and tending their wounds, and sending his charity by them to the poor, and sometimes giving them a little money to do it of themselves, that they get a delight in it, and enter favour with God, who weighs even childrens actions, 1 *King.* 14. 12, 13. He afterwards turnes his care to fit all their dispositions with some calling, not sparing the eldest, but giving him the prerogative of his Fathers profession, which happily for his other children he is not able to do. Yet in binding them prentices (in case he think fit to do so) he takes care not to

put them into vain trades, and unbefitting the reverence of their Fathers calling, such as are tavernes for men, and lace-making for women; because those trades, for the most part, serve but the vices and vanities of the world, which he is to deny, and not augment. However, he resolves with himself never to omit any present good deed of charity, in consideration of providing a stock for his children; but assures himself, that mony thus lent to God, is placed surer for his childrens advantage, then if it were given to the Chamber of *London*. Good deeds, and good breeding, are his two great stocks for his children; if God give any thing above those, and not spent in them, he blesseth God, and lays it out as he sees cause. His servants are all religious, and were it not his duty to have them so, it were his profit, for none are so well served, as by religious servants, both because they do best, and because what they do, is blessed, and prospers. After religion, he teacheth them, that three things make a compleate servant,

Truth, and Diligence, and Neatnesse, or Cleanlinesse. Those that can read, are allowed times for it, and those that cannot, are taught; for all in his house are either teachers or learners, or both, so that his family is a Schoole of Religion, and they all account, that to teach the ignorant is the greatest almes. Even the wals are not idle, but something is written, or painted there, which may excite the reader to a thought of piety; especially the 101 *Psalm*, which is expressed in a fayre table, as being the rule of a family. And when they go abroad, his wife among her neighbours is the beginner of good discourses, his children among children, his servants among other servants; so that as in the house of those that are skill'd in Musick, all are Musicians; so in the house of a Preacher, all are preachers. He suffers not a ly or equivocation by any means in his house, but counts it the art, and secret of governing to preserve a directnesse, and open plainnesse in all things; so that all his house knowes, that there

is no help for a fault done, but confession. He *himselfe*, or his *Wife*, takes account of Sermons, and how every one profits, comparing this yeer with the last: and besides the common prayers of the family, he straitly requires of all to pray by themselves before they sleep at night, and stir out in the morning, and knows what prayers they say, and till they have learned them, makes them kneel by him; esteeming that this private praying is a more voluntary act in them, then when they are called to others prayers, and that, which when they leave the family, they carry with them. He keeps his servants between love, and fear, according as he findes them; but generally he distributes it thus, To his Children he shewes more love than terrour, to his servants more terrour than love; but an old good servant boards a child. The furniture of his house is very plain, but clean, whole, and sweet, as sweet as his garden can make; for he hath no mony for such things, charity being his only perfume, which deserves cost when he can spare

it. His fare is plain, and common, but wholesome, what he hath, is little, but very good ; it consisteth most of mutton, beefe, and veal, if he addes anything for a great day, or a stranger, his garden or orchard supplies it, or his barne, and back-side : he goes no further for any entertainment, lest he goe into the world, esteeming it absurd, that he should exceed, who teacheth others temperance. But those which his home produceth, he refuseth not, as coming cheap, and easie, and arising from the improvement of things, which otherwise would be lost. Wherein he admires and imitates the wonderfull providence and thrift of the great householder of the world : for there being two things, which as they are, are unuseful to man, the one for smallnesse, as crums, and scattered corn, and the like ; the other for the foulnesse, as wash, and durt, and things thereinto fallen ; God hath provided Creatures for both ; for the first, poultry ; for the second, swine. These save man the labour, and doing that which either he could not do,

or was not fit for him to do, by taking both sorts of food into them, do as it were dresse and prepare both for man in themselves, by growing themselves fit for his table. The Parson in his house observes fasting dayes; and particularly, as Sunday is his day of joy, so Friday his day of Humiliation, which he celebrates not only with abstinence of diet, but also of company, recreation, and all outward contentments; and besides, with confession of sins, and all acts of Mortification. Now fasting days containe a treble obligation; first, of eating lesse that day, then on other dayes; secondly, of eating no pleasing, or over-nourishing things, as the Israelites did eate sowre herbs: thirdly, of eating no flesh, which is but the determination of the second rule by Authority to this particular. The two former obligations are much more essentiall to a true fast, then the third and last; and fasting dayes were fully performed by keeping of the two former, had not Authority interposed: so that to eat little, and that unpleasant, is the na-

turall rule of fasting, although it be flesh. For since fasting in Scripture language is an afflicting of our souls, if a peece of dry flesh at my table be more unpleasant to me, then some fish there, certainly to eat the flesh, and not the fish, is to keep the fasting day naturally. And it is observable, that the prohibiting of flesh came from hot Countreys, where both flesh alone, and much more with wine, is apt to nourish more then in cold regions, and where flesh may be much better spared, and with more safety then elsewhere, where both the people and the drink being cold and flegmatick, the eating of flesh is an antidote to both. For it is certaine, that a weak stomach being prepossessed with flesh, shall much better brooke and bear a draught of beer, then if it had taken before either fish, or rootes, or such things; which will discover it selfe by spitting, and rheume, or flegme. To conclude, the Parson, if he be in full health, keeps the three obligations, eating fish, or roots, and that for quantity little, for quality unpleasant. If

his body be weak and obstructed, as most Students are, he cannot keep the last obligation, nor suffer others in his house that are so, to keep it; but only the two former, which also in diseases of exinani-tion (as consumptions) must be broken: For meat was made for man, not man for meat. To all this may be added, not for emboldening the unruly, but for the comfort of the weak, that not onely sicknesse breaks these obligations of fasting, but sicklinesse also. For it is as unnatural to do any thing, that leads me to a sicknesse, to which I am inclined, as not to get out of that sicknesse, when I am in it, by any diet. One thing is evident, that an English body, and a Students body, are two great obstructed vessels, and there is nothing that is food, and not phisick, which doth lesse obstruct, then flesh moderately taken; as being immoderately taken, it is exceeding obstructive. And obstructions are the cause of most diseases.



CHAPTER XI.

The Parsons Courtesie.

THE Countrey Parson owing a debt of Charity to the poor, and of Courtesie to his other parishioners, he so distinguisheth, that he keeps his money for the poor, and his table for those that are above Alms. Not but that the poor are welcome also to his table, whom he sometimes purposely takes home with him, setting them close by him, and carving for them, both for his own humility, and their comfort, who are much cheered with such friendlinesses. But since both is to be done, the better sort invited, and meaner relieved, he chooseth rather to give the poor money, which they can better employ to their own advantage, and sutable to their needs, then so

much given in meat at dinner. Having then invited some of his Parish, he taketh his times to do the like to the rest ; so that in the compasse of the year, he hath them all with him, because countrey people are very observant of such things, and will not be perswaded, but being not invited, they are hated. Which perswasion the Parson by all means avoyds, knowing that where there are such conceits, there is no room for his doctrine to enter. Yet doth he oftenest invite those, whom he sees take best courses, that so both they may be encouraged to persevere, and others spurred to do well, that they may enjoy the like courtesie. For though he desire, that all should live well, and vertuously, not for any reward of his, but for vertues sake ; yet that will not be so : and therefore as God, although we should love him onely for his own sake, yet out of his infinite pity hath set forth heaven for a reward to draw men to Piety, and is content, if at least so, they will become good. So the Countrey Parson, who is a diligent observer, and

tracker of Gods wayes, sets up as many encouragements to goodnesse as he can, both in honour, and profit, and fame; that he may, if not the best way, yet any way, make his Parish good.





CHAPTER XII.

The Parsons Charity.

THE Countrey Parson is full of Charity; it is his predominant element. For many and wonderfull things are spoken of thee, thou great Vertue. To Charity is given the covering of sins, *1 Pet.* 4. 8. and the forgiveness of sins, *Matthew* 6. 14. *Luke* 7. 47. the fulfilling of the Law, *Romans* 13. 10. The life of faith, *James* 2. 26. The blessings of this life, *Proverbs* 22. 9. *Psalms* 41. 2. And the reward of the next, *Matth.* 25. 35. In brief, it is the body of Religion, *John* 13. 35. And the top of Christian vertues, *1 Corin.* 13. Wherefore all his works relish of Charity. When he riseth in the morning, he bethinketh himselfe what

good deeds he can do that day, and presently doth them ; counting that day lost wherein he hath not exercised his Charity. He first considers his own Parish, and takes care that there be not a begger, or idle person in his Parish, but that all bee in a competent way of getting their living. This he affects either by bounty, or perswasion, or by authority, making use of that excellent statute, which bindes all Parishes to maintaine their own. If his Parish be riche, he exacts this of them ; if poor, and he able, he easeth them therein. But he gives no set pension to any ; for this in time will lose the name and effect of Charity with the poor people, though not with God : for then they will reckon upon it, as on a debt ; and if it be taken away, though justly, they will murmur, and repine as much, as he that is disseized of his own inheritance. But the Parson having a double aime, and making a hook of his Charity, causeth them still to depend on him ; and so by continuall, and fresh bounties, unexpected to them, but

resolved to himself, he wins them to praise God more, to live more religiously, and to take more paines in their vocation, as not knowing when they shal be relieved; which otherwise they would reckon upon, and turn to idlenesse. Besides this generall provision, he hath other times of opening his hand; as at great Festivals, and Communions; not suffering any that day that he receives, to want a good meal suting to the joy of the occasion. But specially, at hard times, and dearths, he even parts his Living, and life among them, giving some corn outright, and selling other at under rates; and when his own stock serves not, working those that are able to the same charity, still pressing it in the pulpit, and out of the pulpit, and never leaving them till he obtaine his desire. Yet in all his Charity, he distinguisheth, giving them most, who live best, and take most paines, and are most charged: So is his charity in effect a Sermon. After the consideration of his own Parish, he enlargeth himself, if he be able,

to the neighbour-hood ; for that also is some kind of obligation ; so doth he also to those at his door, whom God puts in his way, and makes his neighbours. But these he helps not without some testimony, except the evidence of the misery bring testimony with it. For though these testimonies also may be falsified, yet considering that the Law allows these in case they be true, but allows by no means to give without testimony, as he obeys Authority in the one, so that being once satisfied, he allows his Charity some blindness in the other ; especially, since of the two commands, we are more enjoined to be charitable, then wise. But evident miseries have a natural priviledge, and exemption from all law. When-ever he gives any thing, and sees them labour in thanking of him, he exacts of them to let him alone, and say rather, God be praised, God be glorified ; that so the thanks may go the right way, and thither onely, where they are onely due. So doth he also before giving make them say their Prayers first, or the

Creed, and ten Commandments, and as he finds them perfect, rewards them the more. For other givings are lay, and secular, but this is to give like a Priest.





CHAPTER XIII.

The Parsons Church.

THE Countrey Parson hath a special care of his Church, that all things there be decent, and befitting his Name by which it is called. Therefore, first he takes order, that all things be in good repair; as walls plaistered, windows glazed, floore paved, seats whole, firm, and uniform; especially that the Pulpit and Desk, and Communion Table, and Font, be as they ought, for those great duties that are performed in them. Secondly, that the Church be swept, and kept cleane without dust, or Cobwebs, and at great festivals strawed, and stuck with boughs, and perfumed with incense. Thirdly, that there be fit, and proper texts of Scripture every where painted, and that all the

painting be grave and reverend, not with light colours, or foolish anticks. Fourthly, That all the books appointed by Authority be there, and those not torne, or fouled, but whole; and clean, and well bound; and that there be a fitting, and sightly Communion cloth of *fine linnen, with an handsome, and seemly Carpet of good and costly Stuffe, or Cloth, and all kept sweet and clean, in a strong and decent chest, with a Chalice, and Cover, and a Stoop, or Flagon; and a Bason for Almes and offerings; besides which he hath a Poor-mans box conveniently seated, to receive the charity of well-minded people, and to lay up treasure for the sick and needy.* And all this he doth, not as out of necessity, or as putting a holiness in the things, but as desiring to keep the middle way between superstition, and slovenlinesse, and as following the Apostles two great and admirable Rules in things of this nature: The first whereof is, *Let all things be done decently, and in order*: The second, *Let all things be done to edification* (1 Cor. 14). For these two rules comprize

and include the double object of our duty, God, and our neighbour ; the first being for the honour of God ; the second for the benefit of our neighbour. So that they excellently score out the way, and fully, and exactly contain, even in externall and indifferent things, what course is to be taken ; and put them to great shame, who deny the Scripture to be perfect.





CHAPTER XIV.

The Parson in Circuit.

THE Countrey Parson upon the afternoons in the weekdays, takes occasion sometimes to visite in person, now one quarter of his Parish, now another. For there he shall find his flock most naturally as they are, wallowing in the midst of their affairs : whereas on Sundays it is easie for them to compose themselves to order, which they put on as their holy-day cloathes, and come to Church in frame, but commonly the next day put off both. When he comes to any house, first he blesseth it, and then as he finds the persons of the house employed, so he formes his discourse. Those that he findes religiously employed, he both commends them much, and furthers them

when he is gone, in their employment ; as if he findes them reading, he furnisheth them with good books ; if curing poor people, he supplies them with Receipts, and instructs them further in that skill, shewing them how acceptable such works are to God, and wishing them ever to do the Cures with their own hands, and not to put them over to servants. Those that he finds busie in the works of their calling, he commendeth them also : for it is a good and just thing for every one to do their own busines. But then he admonisheth them of two things ; first, that they dive not too deep into worldly affairs, plunging themselves over head and eares into carking, and caring ; but that they so labour, as neither to labour anxiously, nor distrustfully, nor profanely. Then they labour anxiously, when they overdo it, to the loss of their quiet, and health : then distrustfully, when they doubt Gods providence, thinking that their own labour is the cause of their thriving, as if it were in their own hands to thrive, or not to thrive. *Then*

they labour profanely, when they set themselves to work like brute beasts, never raising their thoughts to God, nor sanctifying their labour with daily prayer; when on the Lords day they do unnecessary servile work, or in time of divine service on other holy days, except in the cases of extreme poverty, and in the seasons of Seed-time, and Harvest. Secondly, he adviseth them so to labour for wealth and maintenance, as that they make not that the end of their labour, but that they may have wherewithall to serve God the better, and to do good deeds. After these discourses, if they be poor and needy, whom he thus finds labouring, he gives them somewhat; and opens not only his mouth, but his purse to their relief, that so they go on more cheerfully in their vocation, and himself be ever the more welcome to them. Those that the Parson finds idle, or ill employed, he chides not at first, for that were neither civill, nor profitable; but always in the close, before he departs from them: yet in this he distinguisheth; for if he be a plaine

countryman, he reproves him plainly ; for they are not sensible of finenesse : if they be of higher quality, they commonly are quick, and sensible, and very tender of reproof : and therefore he lays his discourse so, that he comes to the point very leasurely, and oftentimes, as *Nathan* did, in the person of another, making them to reprove themselves. However, one way or other, he ever re-proves them, that he may keep himself pure, and not be intangled in others sinnes. Neither in this doth he forbear, though there be company by : for as when the offence is particular, and against mee, I am to follow our Saviours rule, and to take my brother aside, and reprove him ; so when the offence is publicke, and against God, I am then to follow the Apostles rule, 1 *Timothy* 5. 20. and to *re-buke openly* that which is done openly. Besides these occasionall discourses, the Parson questions what order is kept in the house, as about prayers morning, and evening on their knees, reading of Scripture, catechizing, singing of Psalms at

their work, and on holy days ; who can read, who not ; and sometimes he hears the children read himselfe, and blesseth, encouraging also the servants to learn to read, and offering to have them taught on holy-dayes by his servants. If the Parson were ashamed of particularizing in these things, he were not fit to be a Parson : but he holds the Rule, that Nothing is little in Gods service : If it once have the honour of that Name, it grows great instantly. Wherefore neither disdaineth he to enter into the poorest Cottage, though he even creep into it, and though it smell never so loathsomly. For both God is there also, and those for whom God dyed : and so much the rather doth he so, as his accesse to the poor is more comfortable, then to the rich ; and in regard of himselfe, it is more humiliation. These are the Parsons generall aims in his Circuit ; but with these he mingles other discourses for conversation sake, and to make his higher purposes slip the more easily.



CHAPTER XV.

The Parson Comforting.

THE Countrey Parson, when any of his cure is sick, or afflicted with losse of friend, or estate, or any ways distressed, fails not to afford his best comforts, and rather goes to them, then sends for the afflicted, though they can, and otherwise ought to come to him. To this end he hath throughly digested all the points of consolation, as having continuall use of them, such as are from Gods generall providence extended even to lillyes; from his particular, to his Church; from his promises, from the examples of all Saints, that ever were; from Christ himself, perfecting our Redemption no other way, then by sorrow; from the Benefit of affliction, which

softens, and works the stubborn heart of man ; from the certainty both of deliverance, and reward, if we faint not ; from the miserable comparison of the moment of griefs here with the weight of joyes hereafter. *Besides this, in his visiting the sick, or otherwise afflicted, he followeth the Churches counsell, namely, in perswading them to particular confession, labouring to make them understand the great good use of this antient and pious ordinance, and how necessary it is in some cases : he also urgeth them to do some pious charitable works, as a necessary evidence and fruit of their faith, at that time especially : the participation of the holy Sacrament, how comfortable, and Sovereigne a Medicine it is to all sinsick souls, what strength, and joy, and peace it administers against all temptations, even to death it selfe, he plainly, and generally intimateth to the disaffected, or sick person, that so the hunger and thirst after it may come rather from themselves, then from his perswasion.*



CHAPTER XVI.

The Parson a Father.

THE Countrey Parson is not only a father to his flock, but also professeth himselfe throughly of the opinion, carrying it about with him as fully, as if he had begot his whole Parish. And of this he makes great use. For by this means, when any sinns, he hateth him not as an officer, but pityes him as a Father : and even in those wrongs which either in tithing, or otherwise are done to his owne person ; he considers the offender as a child, and forgives, so he may have any signe of amendment ; so also when after many admonitions, any continue to be refractory, yet he gives him not over, but is long before he proceede to disinheriting, or perhaps never

goes so far ; knowing, that some are called at the eleventh houre, and therefore he still expects, and waits, least he should determine Gods houre of coming ; which as he cannot, touching the last day, so neither touching the intermediate days of Conversion.





CHAPTER XVII.

The Parson in Journey.

THE Countrey Parson, when a just occasion calleth him out of his Parish (which he diligently, and strictly weigheth, his Parish being all his joy, and thought) leaveth not his Ministry behind him; but is himselfe where ever he is. Therefore those he meets on the way he blesseth audibly, and with those he overtakes or that overtake him, he begins good discourses, such as may edify, interposing sometimes some short and honest refreshments, which may make his other discourses more welcome, and lesse tedious. And when he comes to his Inn, he refuseth not to joyne, that he may enlarge the glory of God to the company he is in, by a due blessing of

God for their safe arrival, and saying grace at meat, and at going to bed by giving the Host notice, that he will have prayers in the hall, wishing him to informe his guests thereof, that if any be willing to partake, they may resort thither. The like he doth in the morning, using pleasantly the outlandish proverb, that *Prayers and Provender never hinder journey*. When he comes to any other house, where *his kindred, or other relations give him any authority over the Family*, if he be to stay for a time, he considers diligently the state thereof to Godward, and that in two points : First, what disorders there are either in Apparell, or Diet, or too open a Buttery, or reading vain books, or swearing, or breeding up children to no Calling, but in idleness, or the like. Secondly, what means of Piety, whether daily prayers be used, Grace, reading of Scriptures, and other good books, how *Sundayes, holy-days, and fasting days* are kept. And accordingly, as he finds any defect in these, he first considers with himselfe,

what kind of remedy fits the temper of the house best, and then he faithfully, and boldly applyeth it; yet seasonably, and discreetly, by taking aside the Lord, or Lady; or *Master* and *Mistres* of the house, and shewing them cleerly, that they respect them most, who wish them best, and that not a desire to meddle with others affairs, but the earnestnesse to do all the good he can, moves him to say thus and thus.





CHAPTER XVIII.

The Parson in Sentinell.

THE Countrey Parson, where ever he is, keeps Gods watch ; that is, there is nothing spoken, or done in the Company where he is, but comes under his Test and censure : If it be well spoken, or done, he takes occasion to commend, and enlarge it ; if ill, he presently lays hold of it, least the poyson steal into some young and unwary spirits, and possesse them even before they themselves heed it. But this he doth discretely, with mollifying, and suppling words ; This was not so well said, as it might have been forborn ; We cannot allow this : or else if the thing will admit interpretation ; Your meaning is not thus, but thus ; or, So farr indeed what

you say is true, and well said : but this will not stand. This is called keeping Gods watch, when the baits which the enemy lays in company, are discovered and avoyded: This is to be on Gods side, and be true to his party. Besides, if he perceive in company any discourse tending to ill, either by the wickedness or quarrelsomenesse thereof, he either prevents it judiciously, or breaks it off seasonably by some diversion. Wherein a pleasantness of disposition is of great use, men being willing to sell the interest, and ingagement of their discourses for no price sooner, then that of mirth ; whither the nature of man, loving refreshment, gladly betakes it selfe, even to the losse of honour.





CHAPTER XIX.

The Parson in Reference.

THE Countrey Parson is sincere and upright in all his relations. And first, he is just to his Countrey; as when he is set at an armour, or horse, he borrowes them not to serve the turne, nor provides slight, and unusefull, but such as are every way fitting to do his Countrey true and laudable service, when occasion requires. To do otherwise, is deceit; and therefore not for him, who is hearty, and true in all his wayes, as being the servant of him, in whom there was no guile. Likewise in any other Countrey-duty, he considers what is the end of any Command, and then he suits things faithfully according to that end. Secondly, he carryes himself very respec-

tively, as to all the Fathers of the Church, so especially to his Diocesan, honouring him both in word, and behaviour, and resorting unto him in any difficulty, either in his studies or in his Parish. He observes Visitations, and being there, makes due use of them, as of Clergy counsels, for the benefit of the Diocese. And therefore before he comes, having observed some defects in the Ministry, he then either in Sermon, if he preach, or at some other time of the day, propounds among his Brethren what were fitting to be done. Thirdly, he keeps good Correspondence with all the neighbouring Pastours round about him, performing for them any Ministeriall office, which is not to the prejudice of his own Parish. Likewise he welcomes to his house any Minister, how poor or mean soever, with as joyfull a countenance, as if he were to entertain some great Lord. Fourthly, he fulfills the duty, and debt of neighbourhood to all the Parishes which are neer him. For the Apostles rule *Philip. 4.* being admirable, and large,

that *we should do whatsoever things are honest, or just, or pure, or lovely, or of good report, if there be any vertue, or any praise.* And Neighbourhood being ever reputed, even among the Heathen, as an obligation to do good, rather than to those that are further, where things are otherwise equall, therefore he satisfies this duty also. Especially, if God have sent any calamity either by fire, or famine, to any neighbouring Parish, then he expects no Briefe; but taking his Parish together *the next Sunday, or holy-day*, and exposing to them the uncertainty of humane affairs, none knowing whose turne may be next, and then when he hath affrighted them with this, exposing the obligation of Charity, and Neighbourhood, he first gives himself liberally, and then incites them to give; making together a summe either to be sent, or, which were more comfortable, all together choosing some fitt day to carry it themselves, and cheere the Afflicted. So, if any neighbouring village be overburdened with poore, and his owne lesse charged, he findes some

way of relieving it, and reducing the Manna, and bread of Charity to some equality, representing to his people, that the Blessing of God to them ought to make them the more charitable, and not the lesse, lest he cast their neighbours poverty on them also.





CHAPTER XX.

The Parson in Gods Stead.

THE Countrey Parson is in Gods stead to his Parish, and dischargeth God what he can of his promises. Wherefore there is nothing done either wel or ill, whereof he is not the rewarder, or punisher. If he chance to finde any reading in anothers Bible, he provides him one of his own. If he finde another giving a poor man a penny, he gives him a tester for it, if the giver be fit to receive it; or if he be of a condition above such gifts, he sends him a good book, or easeth him in his Tithes, telling him when he hath forgotten it, this I do, because at such, and such a time you were charitable. This is in some sort a discharging of God; as concerning this life,

who hath promised, that Godlinesse shall be gainfull : but in the other God is his own immediate paymaster, rewarding all good deeds to their full proportion. *The Parsons punishing of sin and vice, is rather by withdrawing his bounty and courtesie from the parties offending, or by private, or publick reproof, as the case requires, then by causing them to be presented, or otherwise complained of. And yet as the malice of the person, or hainousness of the crime may be, he is carefull to see condign punishment inflicted, and with truly godly zeal, without hatred to the person, hungreth and thirsteth after righteous punishment of unrighteousnesse. Thus both in rewarding vertue, or in punishing vice, the Parson endeavoureth to be in Gods stead, knowing that Countrey people are drawne or led by sense, more then by faith, by present rewards, or punishments, more then by future.*



CHAPTER XXI.

The Parson Catechizing.

THE Countrey Parson values Catechizing highly : for there being three points of his duty, the one, to infuse a competent knowledge of salvation in every one of his Flock : the other, to multiply, and build up this knowledge to a spirituall Temple ; the third, to inflame this knowledge, to presse, and drive it to practice, turning it to reformation of life, by pithy and lively exhortations ; Catechizing is the first point, and but by Catechizing, the other cannot be attained. Besides, whereas in Sermons there is a kind of state, in Catechizing there is an humblesse very sutable to Christian regeneration, which exceedingly delights him as by way of exercise

upon himself, and by way of preaching to himself, for the advancing of his own mortification. For in preaching to others he forgets not himself, but is first a Sermon to himself, and then to others; growing with the growth of his Parish. He useth, and preferreth the ordinary Church-Catechism, partly for obedience to Authority, partly for uniformity sake, that the same common truths may be every where professed, especially since many remove from Parish to Parish, who like Christian Souldiers are to give the word, and to satisfie the Congregation by their Catholick answers. He exacts of all the Doctrine of the Catechisme; of the younger sort, the very words; of the elder, the substance. Those he Catechizeth publickly, these privately, giving age honour, according to the Apostles rule, 1 *Tim.* 5. 1. He requires all to be present at Catechizing: first, for the authority of the work; Secondly, that Parents, and Masters, as they hear the answers prove, may when they come home, either commend or reprove, either

reward or punish. Thirdly, that those of the elder sort, who are not well grounded, may then by an honourable way take occasion to be better instructed. Fourthly, that those who are well grown in the knowledg of Religion, may examine their grounds, renew their vowes, and by occasion of both, inlarge their meditations. When once all have learned the words of the Catechisme, he thinks it the most usefull way that a Pastor can take, to go over the same, but in other words: for many say the Catechisme by rote, as parrats, without ever piercing into the sense of it. In this course the order of the Catechisme would be kept, but the rest varied: as thus, in the Creed: How came this world to be as it is? Was it made, or came it by chance? Who made it? Did you see God make it? Then are there some things to be beleaved that are not seen? Is this the nature of belief? Is not Christianity full of such things, as are not to be seen, but beleaved? You said, God made the world; Who is God?

And so forward, requiring answers to all these, and helping and cherishing the Answerer, by making the Question very plaine with comparisons, and making much even of a word of truth from him. This order being used to one, would be a little varied to another. And this is an admirable way of teaching, wherein the Catechized will at length finde delight, and by which the Catechizer, if he once get the skill of it, will draw out of ignorant and silly souls, even the dark and deep points of Religion. *Socrates* did thus in Philosophy, who held that the seeds of all truths lay in every body, and accordingly by questions well ordered he found Philosophy in silly Tradesmen. That position will not hold in Christianity, because it contains things above nature: but after that the Catechisme is once learn'd, that which nature is towards Philosophy, the Catechisme is towards Divinity. To this purpose, some dialogues in *Plato* were worth the reading, where the singular dexterity of *Socrates* in this kind may be observed,

and imitated. Yet the skill consists but in these three points: First, an aim and mark of the whole discourse, whither to drive the Answerer, which the Questionist must have in his mind before any question be propounded, upon which and to which the questions are to be chained. Secondly, a most plain and easie framing the question, even containing in ver-tue the answer also, especially to the more ignorant. Thirdly, when the answerer sticks, an illustrating the thing by something else, which he knows, making what he knows to serve him in that which he knows not: As, when the Parson once demanded after other questions about mans misery; since man is so miserable, what is to be done? And the answerer could not tell; He asked him again, what he would do, if he were in a ditch? This familiar illustration made the answer so plaine, that he was even ashamed of his ignorance; for he could not but say, he would hast out of it as fast he could. Then he proceeded to ask, whether he could get out of the ditch

alone, or whether he needed a helper, and who was that helper. This is the skill, and doubtlesse the Holy Scripture intends thus much, when it condescends to the naming of a plough, a hatchet, a bushell, leaven, boys piping and dancing; shewing that things of ordinary use are not only to serve in the way of drudgery, but to be washed, and cleansed, and serve for lights even of Heavenly Truths. This is the Practice which the Parson so much commends to all his fellow-labourers; the secret of whose good consists in this, that at Sermons, and Prayers, men may sleep or wander; but when one is asked a question he must discover what he is. This practice exceeds even Sermons in teaching: but there being two things in Sermons, the one Informing, the other Inflaming; as Sermons come short of questions in the one, so they farre exceed them in the other. For questions cannot inflame or ravish, that must be done by a set, and laboured, and continued speech.



CHAPTER XXII.

The Parson in Sacraments.

THE Countrey Parson being to administer the Sacraments, is at a stand with himself, how or what behaviour to assume for so holy things. Especially at Communion times he is in a great confusion, as being not only to receive God, but to break, and administer him. Neither findes he any issue in this, but to throw himself down at the throne of grace, saying, Lord, thou knowest what thou didst, when thou appointedst it to be done thus; therefore doe thou fulfill what thou didst appoint; for thou art not only the feast, but the way to it. At Baptisme, being himselfe in white, he requires the presence of all, and Baptizeth not willingly, but on Sun-

dayes, or great dayes. He admits no vaine or idle names, but such as are usuall and accustomed. He says that prayer with great devotion, where God is thanked for calling us to the knowledge of his grace, Baptisme being a blessing, that the world hath not the like. He willingly and cheerfully crosseth the child, and thinketh the Ceremony not onely innocent, but reverend. He instructeth the God-fathers, and God-mothers, that it is no complementall or light thing to sustain that place, but a great honour, and no less burden, as being done both in the presence of God, and his Saints, and by way of undertaking for a Christian soul. He adviseth all to call to minde their Baptism often; for if wise men have thought it the best way of preserving a state to reduce it to its principles by which it grew great; certainly, it is the safest course for Christians also to meditate on their Baptisme often (being the first step into their great and glorious calling) and upon what termes, and with what vowes they were

Baptized. At the times of the Holy Communion, he first takes order with the Church-Wardens, that the elements be of the best, not cheape, or course, much lesse ill-tasted, or unwholesome. Secondly, he considers and looks into the ignorance, or carelessness of his flock, and accordingly applies himselfe with Catechizings, and lively exhortations, not on the Sunday of the Communion only (for then it is too late;) but the Sunday, or Sundayes before the Communion, or on the Eves of all those dayes. If there be any, who having not received yet, is to enter into this great work, he takes the more pains with them, that he may lay the foundation of future Blessings. The time of every ones first receiving is not so much by yeers, as by understanding: particularly, the rule may be this: When any one can distinguish the Sacramentall from common bread, knowing the Institution, and the difference, he ought to receive, of what age soever. Children and youths are usually deferred too long, under pretence

of devotion to the Sacrament, but it is for want of Instruction; their understandings being ripe enough for ill things, and why not then for better? But Parents, and Masters should make hast in this, as to a great purchase for their children, and servants; which while they deferr, both sides suffer; the one, in wanting many excitings of grace; the other, in being worse served and obeyed. The saying of the Catechism is necessary, but not enough; because to answer in form may still admit ignorance: but the Questions must be propounded loosely and wildely, and then the Answerer will discover what he is. Thirdly, For the manner of receiving, as the Parson useth all reverence himself, so he administers to none but to the reverent. The Feast indeed requires sitting, because it is a Feast; but man's unpreparedness asks kneeling. He that comes to the Sacrament, hath the confidence of a Guest, and he that kneels, confesseth himself an unworthy one, and therefore differs from other Feasters: but he that sits, or

lies, puts up to an Apostle: Contentiousnesse in a feast of Charity is more scandall then any posture. Fourthly, touching the frequency of the Communion, the Parson celebrates it, if not duly once a month, yet at least five or six times in the year; as, at Easter, Christmasse, Whitsuntide, afore and after Harvest, and the beginning of Lent. And this he doth, not onely for the benefit of the work, but also for the discharge of the Churchwardens, who being to present all that receive not thrice a year; if there be but three Communions, neither can all the people so order their affairs as to receive just at those times, nor the Church-Wardens so well take notice who receive thrice, and who not.





CHAPTER XXIII.

The Parsons Completeness.

THE Countrey Parson desires to be all to his Parish, and not onely a Pastour, but a Lawyer also, and a Physician. Therefore he endures not that any of his Flock should go to Law; but in any Controversie, that they should resort to him as their Judge. To this end, he hath gotten to himself some insight in things ordinarily incident and controverted, by experience, and by reading some initiatory treatises in the Law, with *Daltons* Justice of Peace, and the Abridgements of the Statutes, as also by discourse with men of that profession, whom he hath ever some cases to ask, when he meets with them; holding that rule, that to put men to discourse of that,

wherein they are most eminent, is the most gainfull way of Conversation. Yet when ever any controversie is brought to him, he never decides it alone, but sends for three or four of the ablest of the Parish to hear the cause with him, whom he makes to deliver their opinion first; out of which he gathers, in case he be ignorant himself, what to hold; and so the thing passeth with more authority, and lesse envy. In Judging, he followes that, which is altogether right; so that if the poorest man of the Parish detain but a pin unjustly from the richest, he absolutely restores it as a Judge; but when he hath so done, then he assumes the Parson, and exhorts to Charity. Neverthesse, there may happen sometimes some cases, wherein he chooseth to permit his Parishioners rather to make use of the Law, then himself: As in cases of an obscure and dark nature, not easily determinable by Lawyers themselves; or in cases of high consequence, as establishing of inheritances: or Lastly, when the persons in difference

are of a contentious disposition, and cannot be gained, but that they still fall from all compromises that have been made. But then he shews them how to go to Law, even as Brethren, and not as enemies, neither avoyding therefore one anothers company, much less defaming one another. Now as the Parson is in Law, so is he in sicknesse also: if there be any of his flock sick, he is their Physician, or at least his Wife, of whom instead of the qualities of the world, he asks no other, but to have the skill of healing a wound, or helping the sick. But if neither himselfe, nor his wife have the skil, and his means serve, he keepes some young practitioner in his house for the benefit of his Parish, whom yet he ever exhorts not to exceed his bounds, but in tickle cases to call in help. If all fail, then he keeps good correspondence with some neighbour Phisician, and entertaines him for the Cure of his Parish. Yet is it easie for any Scholer to attaine to such a measure of Phisick, as may be of much use to him both for himself,

and others. This is done by seeing one Anatomy, reading one Book of Phisick, having one Herball by him. And let *Fernelius* be the Phisick Authour, for he writes briefly, neatly, and judiciously; especially let his Method of Phisick be diligently perused, as being the practicall part, and of most use. Now both the reading of him, and the knowing of herbs may be done at such times, as they may be an help, and a recreation to more divine studies, Nature serving Grace both in comfort of diversion, and the benefit of application when need requires; as also by way of illustration, even as our Saviour made plants and seeds to teach the people: for he was the true householder, who bringeth out of his treasure things new and old; the old things of Philosophy, and the new of Grace; and maketh the one serve the other. And I conceive, our Saviour did this for three reasons: first, that by familiar things he might make his Doctrine slip the more easily into the hearts even of the meanest. Secondly, that labouring people

(whom he chiefly considered) might have every where monuments of his Doctrine, remembring in gardens, his mustard-seed, and lillyes; in the field, his seed-corn, and tares; and so not be drowned altogether in the works of their vocation, but sometimes lift up their minds to better things, even in the midst of their pains. Thirdly, that he might set a Copy for Parsons. In the knowledge of simples, wherein the manifold wisdom of God is wonderfully to be seen, one thing would be carefully observed; which is, to know what herbs may be used in stead of drugs of the same nature, and to make the garden the shop: For home-bred medicines are both more easie for the Parsons purse, and more familiar for all mens bodyes. So, where the Apothecary useth either for loosing, Rubarb, or for binding, Bolearmena, the Parson useth damask or white Roses for the one, and plantaine, shepherds purse, knot-grasse for the other, and that with better successe. As for spices, he doth not onely prefer home-bred things before

them, but condemns them for vanities, and so shuts them out of his family, esteeming that there is no spice comparable, for herbs, to rosemary, time, savoury, mints ; and for seeds, to Fennell, and Carroway seeds. Accordingly, for salves, his wife seeks not the city, but prefers her garden and fields before all outlandish gums. And surely hysop, valerian, mercury, adders tongue, yarrow, melilot, and Saint *Johns* wort made into a salve ; And Elder, camomill, mallows, comphrey and smallage made into a Poultis, have done great and rare cures. In curing of any, the Parson and his Family use to premise prayers, for this is to cure like a Parson, and this raiseth the action from the Shop, to the Church. But though the Parson sets forward all Charitable deeds, yet he looks not in this point of Curing beyond his own Parish, except the person bee so poor, that he is not able to reward the Phisician : for as he is Charitable, so he is just also. Now it is a justice and debt to the Common-wealth he lives in, not

to incroach on others Professions, but to live on his own. And justice is the ground of Charity.





CHAPTER XXIV.

The Parson Arguing.

THE Countrey Parson, if there be any of his parish that hold strange Doctrins, useth all possible diligence to reduce them to the common Faith. The first means he useth is Prayer, beseeching the Father of lights to open their eyes, and to give him power so to fit his discourse to them, that it may effectually pierce their hearts and convert them. The second means is a very loving, and sweet usage of them, both in going to, and sending for them often, and in finding out Courtesies to place on them ; as in their tithes, or otherwise. The third means is the observation what is the main foundation, and pillar of their cause, wherein they rely ; as if he be a Papist,

the Church is the hinge he turnes on ; if a Scismatick, scandall. Wherefore the Parson hath diligently examined these two with himselfe, as what the Church is, how it began, how it proceeded, whether it be a rule to it selfe, whether it hath a rule, whether having a rule, it ought not to be guided by it ; whether any rule in the world be obscure, and how then should the best be so, at least in fundamentall things, the obscurity in some points being the exercise of the Church, the light in the foundations being the guide ; The Church needing both an evidence, and an exercise. So for Scandall : what scandall is, when given or taken ; whether, there being two precepts, one of obeying Authority, the other of not giving scandall, that ought not to be preferred, especially since in disobeying there is scandall also : whether things once indifferent, being made by the precept of Authority more then indifferent, it be in our power to omit or refuse them. These and the like points he hath accurately digested, hav-

ing ever besides two great helps and powerfull perswaders on his side; the one, a strict religious life; the other an humble, and ingenuous search of truth; being unmoved in arguing, and voyd of all contentiousnesse: which are two great lights able to dazle the eyes of the misled, while they consider, that God cannot be wanting to them in Doctrine, to whom he is so gracious in Life.





CHAPTER XXV.

The Parson Punishing.

WHENSOEVER the Countrey Parson proceeds so farre as to call in Authority, and to do such things of legall opposition either in the presenting, or punishing of any, as the vulgar ever consters for signes of ill will; he forbears not in any wise to use the delinquent as before, in his behaviour and carriage towards him, not avoyding his company, or doing any thing of averse-nesse, save in the very act of punishment: neither doth he esteem him for an enemy, but as a brother still, except some small and temporary estranging may corroborate the punishment to a better subduing, and humbling of the delinquent; which if it happily take effect, he then

comes on the faster, and makes so much the more of him, as before he alienated himself; doubling his regards, and shewing by all means, that the delinquents returne is to his advantage.





CHAPTER XXVI.

The Parsons Eye.

THE Countrey Parson at spare times from action, standing on a hill, and considering his Flock, discovers two sorts of vices, and two sorts of vicious persons. There are some vices, whose natures are alwayes cleer and evident, as Adultery, Murder, Hatred, Lying, &c. There are other vices, whose natures, at least in the beginning, are dark and obscure: as Covetousnesse, and Gluttony. So likewise there are some persons, who abstain not even from known sins; there are others, who when they know a sin evidently, they commit it not. It is true indeed, they are long a knowing it, being partiall to themselves, and witty to others who shall reprove them from it. A man

may be both Covetous, and Intemperate, and yet hear Sermons against both, and himselfe condemn both in good earnest : and the reason hereof is, because the natures of these vices being not evidently discussed, or known commonly, the beginnings of them are not easily observable : and the beginnings of them are not observed, because of the suddain passing from that which was just now lawfull, to that which is presently unlawfull, even in one continued action. So a man dining, eats at first lawfully ; but proceeding on, comes to do unlawfully, even before he is aware ; not knowing the bounds of the action, nor when his eating begins to be unlawfull. So a man storing up mony for his necessary provisions, both in present for his family, and in future for his children, hardly perceives when his storing becomes unlawfull : yet is there a period for his storing, and a point, or center, when his storing, which was even now good, passeth from good to bad. Wherefore the Parson being true to his businesse, hath

exactly sifted the definitions of all virtues, and vices; especially canvassing those, whose natures are most stealing, and beginnings uncertaine. Particularly, concerning these two vices, not because they are all that are of this dark, and creeping disposition, but for example sake, and because they are most common, he thus thinks: first, for covetousnes, he lays this ground, Whosoever when a just occasion calls, either spends not at all, or not in some proportion to Gods blessing upon him, is covetous. The reason of the ground is manifest, because wealth is given to that end to supply our occasions. Now, if I do not give every thing its end, I abuse the Creature, I am false to my reason which should guide me, I offend the supreme Judg, in perverting that order which he hath set both to things, and to reason. The application of the ground would be infinite; but in brief, a poor man is an occasion, my countrey is an occasion, my friend is an occasion, my Table is an occasion, my apparell is an occasion; if in all these,

and those more which concerne me, I either do nothing, or pinch, and scrape, and squeeze blood undecently to the station wherein God hath placed me, I am Covetous. More particularly, and to give one instance for all, if God have given me servants, and I either provide too little for them, or that which is unwholesome, being sometimes baned meat, sometimes too salt, and so not competent nourishment, I am Covetous. I bring this example, because men usually think, that servants for their mony are as other things that they buy, even as a piece of wood, which they may cut, or hack, or throw into the fire, and so they pay them their wages, all is well. Nay, to descend yet more particularly, if a man hath wherewithall to buy a spade, and yet he chuseth rather to use his neighbours, and wear out that, he is covetous. Nevertheless, few bring covetousness thus low, or consider it so narrowly, which yet ought to be done, since there is a Justice in the least things, and for the least there shall be a judgment. Coun-

trety-people are full of these petty injustices, being cunning to make use of another, and spare themselves: And Scholers ought to be diligent in the observation of these, and driving of their generall Schoole rules ever to the smallest actions of Life; which while they dwell in their bookes, they will never finde; but being seated in the Countrey, and doing their duty faithfully, they will soon discover: especially if they carry their eyes ever open, and fix them on their charge, and not on their preferment. Secondly, for Gluttony, The Parson lays this ground, He that either for quantity eats more than his health or imployments will bear, or for quality is licorous after dainties, is a glutton; as he that eats more than his estate will bear, is a Prodigall; and he that eats offensively to the Company, either in his order, or length of eating, is scandalous and uncharitable. These three rules generally comprehend the faults of eating, and the truth of them needs no prooffe: so that men must eat neither to the dis-

turbance of their health, nor of their affairs, (which being overburdened, or studying dainties too much; they cannot wel dispatch) nor of their estate, nor of their brethren. One act in these things is bad, but it is the custome and habit that names a glutton. Many think they are at more liberty then they are, as if they were masters of their health, and so they will stand to the pain, all is well. But to eat to ones hurt, comprehends, besides the hurt, an act against reason, because it is unnaturall to hurt ones self; and this they are not masters of. Yet of hurtfull things, I am more bound to abstain from those, which by mine own experience I have found hurtfull, then from those which by a Common tradition, and vulgar knowledge are reputed to be so. That which is said of hurtfull meats, extends to hurtfull drinks also. As for the quantity, touching our imployments, none must eat so as to disable themselves from a fit discharging either of Divine duties, or duties of their calling. So that if after Dinner they are not

fit (or un-weeldy) either to pray, or work, they are gluttons. Not that all must presently work after dinner; (For they rather must not work, especially Students, and those that are weakly,) but that they must rise so, as that it is not meate or drinke that hinders them from working. To guide them in this, there are three rules: first, the custome, and knowledg of their own body, and what it can well digest: The second, the feeling of themselves in time of eating, which because it is deceitfull; (for one thinks in eating, that he can eat more, then afterwards he finds true :) The third is the observation with what appetite they sit down. This last rule joyned with the first, never fails. For knowing what one usually can well digest, and feeling when I go to meat in what disposition I am, either hungry or not, according as I feele my self, either I take my wonted proportion, or diminish of it. Yet Phisicians bid those that would live in health, not keep an uniform diet, but to feed variously, now more, now lesse: And

Gerson, a spirituall man, wisheth all to incline rather to too much, than to too little; his reason is, because diseases of exinanition are more dangerous, then diseases of repletion. But the Parson distinguisheth according to his double aime, either of Abstinence a moral vertue, or Mortification a divine. When he deals with any that is heavy, and carnall; he gives him those freer rules: but when he meets with a refined, and heavenly disposition, he carryes them higher, even sometimes to a forgetting of themselves, knowing that there is one, who when they forget, remembers for them; As when the people hungered and thirsted after our Saviours Doctrine, and tarried so long at it, that they would have fainted, had they returned empty, He suffered it not; but rather made food miraculously, then suffered so good desires to miscarry.





CHAPTER XXVII.

The Parson in Mirth.

THE Countrey Parson is generally sad, because he knows nothing but the Crosse of Christ, his minde being defixed on, and with those nailes wherewith his Master was : or if he have any leisure to look off from thence, he meets continually with two most sad spectacles, Sin, and Misery ; God dishonoured every day, and man afflicted. Neverthelesse, he sometimes refresheth himself, as knowing that nature will not bear everlasting droopings, and that pleasantnesse of disposition is a great key to do good ; not onely because all men shun the company of perpetuall severity, but also for that when they are in company, instructions seasoned with pleasantness, both enter

sooner, and roote deeper. Wherefore he condescends to humane frailties both in himselfe and others ; and intermingles some mirth in his discourses occasionally, according to the pulse of the hearer.





CHAPTER XXVIII.

The Parson in Contempt.

THE Countrey Parson knows well, that both for the general ignominy which is cast upon the profession, and much more for those rules, which out of his choysent judgment he hath resolved to observe, and which are described in this Book, he must be despised; because this hath been the portion of God his Master, and of Gods Saints his Brethren, and this is foretold, that it shall be so still, until things be no more. Nevertheless, according to the Apostles rule, he endeavours that none shall despise him; especially in his own Parish he suffers it not to his utmost power; for that, where contempt is, there is no room for instruction. This he procures, first by

his holy and unblameable life; which carries a reverence with it, even above contempt. Secondly, by a courteous carriage, and winning behaviour: he that will be respected, must respect; doing kindnesses, but receiving none; at least of those, who are apt to despise: for this argues a height and eminency of mind, which is not easily despised, except it degenerate to pride. Thirdly, by a bold and impartial reproof, even of the best in the Parish, when occasion requires: for this may produce hatred in those that are reprov'd, but never contempt either in them, or others. Lastly, if the contempt shall proceed so far as to do any thing punishable by law, as contempt is apt to do, if it be not thwarted, *the Parson having a due respect both to the person, and to the cause, referreth the whole matter to the examination, and punishment of those which are in Authority;* that so the sentence lighting upon one, the example may reach to all. But if the Contempt be not punishable by Law, or being so, the Parson

think it in his descretion either unfit, or bootlesse to contend, then when any despises him, he takes it either in an humble way, saying nothing at all ; or else in a slighting way, shewing that reproaches touch him no more, then a stone thrown against heaven, where he is, and lives ; or in a sad way, grieved at his own, and others sins, which continually breake Gods Laws, and dishonour him with those mouths, which he continually fills, and feeds : or else in a doctrinall way, saying to the contemner, Alas, why do you thus ? you hurt your selfe, not me ; he that throws a stone at another, hits himselfe ; and so between gentle reasoning, and pitying, he overcomes the evill : or lastly, in a Triumphant way, being glad, and joyfull, that he is made conformable to his Master ; and being in the world as he was, hath this undoubted pledge of his salvation. These are the five shields, wherewith the Godly receive the darts of the wicked ; leaving anger, and retorting, and revenge to the children of the world,

whom anothers ill mastereth, and leadeth captive without any resistance, even in resistance, to the same destruction. For while they resist the person that reviles, they resist not the evill which takes hold of them, and is farr the worse enemy.





CHAPTER XXIX.

The Parson with his Church-Wardens.

THE Countrey Parson doth often, both publickly, and privately instruct his Church-Wardens, what a great Charge lyes upon them, and that indeed the whole order and discipline of the Parish is put into their hands. If himsele reforme anything, it is out of the overflowing of his Conscience, whereas they are to do it by Command, and by Oath. Neither hath the place its dignity from the Ecclesiasticall Laws only, since even by the Common Statute-Law they are taken for a kinde of Corporation, as being persons enabled by that Name to take moveable goods, or chattels, and to sue, and to be sued at the Law con-

cerning such goods for the use and profit of their Parish: and by the same Law they are to levy penalties for negligence in resorting to church, or for disorderly carriage in time of divine service. Wherefore the Parson suffers not the place to be vilified or debased, by being cast on the lower ranke of people; but invites and urges the best unto it, shewing that they do not loose, or go lesse, but gaine by it; it being the greatest honor of this world, to do God and his chosen service; or as *David* says, to be even a door-keeper in the house of God. Now the Canons being the Church-Wardens rule, the Parson adviseth them to read, or hear them read often, as also the visitation Articles, which are grounded upon the Canons, that so they may know their duty, and keep their oath the better; in which regard, considering the great Consequence of their place, and more of their oath, he wisheth them by no means to spare any, though never so great; but if after gentle, and neighbourly admonitions they still persist in ill, to present

them; yea though they be tenants, or otherwise ingaged to the delinquent: for their obligation to God, and their own soul, is above any temporall tye. Do well, and right, and let the world sinke.





CHAPTER XXX.

*The Parsons Consideration of
Providence.*

THE Countrey Parson considering the great aptnesse Countrey people have to think that all things come by a kind of naturall course ; and that if they sow and soyle their grounds, they must have corn ; if they keep and fodder well their cattel, they must have milk, and Calves ; labours to reduce them to see Gods hand in all things, and to beleeve, that things are not set in such an inevitable order, but that God often changeth it according as he sees fit, either for reward or punishment. To this end he represents to his flock, that God hath and exerciseth a threefold power in every thing which concernes man. The first

is a sustaining power; the second a governing power; the third a spirituall power. By his sustaining power he preserves and actuates every thing in his being; so that corne doth not grow by any other vertue, then by that which he continually supplyes, as the corn needs it; without which supply the corne would instantly dry up, as a river would if the fountain were stopped. And it is observable, that if anything could presume of an inevitable course, and constancy in their operations, certainly it should be either the sun in heaven, or the fire on earth, by reason of their fierce, strong, and violent natures: yet when God pleased, the sun stood stil, the fire burned not. By Gods governing power he preserves and orders the references of things one to the other, so that though the corn do grow, and be preserved in that act by his sustaining power, yet if he suite not other things to the growth, as seasons, and weather, and other accidents by his governing power, the fairest harvests come to nothing. And it is observable, that

God delights to have men feel, and acknowledg, and reverence his power, and therefore he often overturnes things, when they are thought past danger ; that is his time of interposing : As when a Merchant hath a ship come home after many a storme, which it hath escaped, he destroyes it sometimes in the very Haven ; or if the goods be housed, a fire hath broken forth, and suddenly consumed them. Now this he doth, that men should perpetuate, and not break off their acts of dependance, how faire soever the opportunities present themselves. So that if a farmer should depend upon God all the yeer, and being ready to put hand to sickle, shall then secure himself, and think all cock-sure ; then God sends such weather, as lays the corn, and destroys it : or if he depend on God further, even till he imbarn his corn, and then think all sure ; God sends a fire, and consumes all that he hath : For that he ought not to break off, but to continue his dependance on God, not onely before the corne is inned, but after also ; and

indeed, to depend, and fear continually. The third power is spirituall, by which God turnes all outward blessings to inward advantages. So that if a Farmer hath both a faire harvest, and that also well inned, and imbarned, and continuing safe there; yet if God give him not the Grace to use, and utter this well, all his advantages are to his losse. Better were his corne burnt, then not spiritually improved. And it is observable in this, how Gods goodnesse strives with mans refractorinesse; Man would sit down at this world, God bids him sell it, and purchase a better: Just as a Father, who hath in his hand an apple, and a piece of Gold under it; the Child comes, and with pulling, gets the apple out of his Fathers hand: his Father bids him throw it away, and he will give him the gold for it, which the Child utterly refusing, eats it, and is troubled with wormes: So is the carnall and wilfull man with the worm of the grave in this world, and the worm of Conscience in the next.



CHAPTER XXXI.

The Parson in Liberty.

THE Countrey Parson observing the manifold wiles of Satan (who plays his part sometimes in drawing Gods Servants from him, sometimes in perplexing them in the service of God) stands fast in the Liberty wherewith Christ hath made us free. This Liberty he compasseth by one distinction, and that is, of what is Necessary, and what is Addictionary. As for example : It is necessary, that all Christians should pray twice a day, every day of the week, and four times on Sunday, if they be well. This is so necessary, and essentiall to a Christian, that he cannot without this maintain himself in a Christian state. Besides this, the Godly have ever added some houres

of prayer, as at nine, or at three, or at midnight, or as they think fit, and see cause, or rather as Gods spirit leads them. But these prayers are not necessary, but additional. Now it so happens, that the godly petitioner upon some emergent interruption in the day, or by oversleeping himself at night, omits his additional prayer. Upon this his mind begins to be perplexed, and troubled, and Satan, who knows the exigent, blows the fire, endeavouring to disorder the Christian, and put him out of his station, and to enlarge the perplexity, untill it spread, and taint his other duties of piety, which none can perform so well in trouble, as in calmness. Here the Parson interposeth with his distinction, and shews the perplexed Christian, that this prayer being additional, not necessary; taken in, not commanded, the omission thereof upon just occasion ought by no means to trouble him. God knows the occasion as well as he, and He is as a gracious Father, who more accepts a common course of devotion, then dislikes an oc-

casionall interruption. And of this he is so to assure himself, as to admit no scruple, but to go on as cheerfully, as if he had not been interrupted. By this it is evident, that the distinction is of singular use and comfort, especially to pious minds, which are ever tender, and delicate. But here there are two Cautions to be added. First, that this interruption proceed not out of slacknes, or coldness, which will appear if the Pious soul foresee and prevent such interruptions, what he may, before they come, and when for all that they do come, he be a little affected therewith, but not afflicted, or troubled; if he resent it to a mislike, but not a grieve. Secondly, that this interruption proceede not out of shame. As for example: A godly man, not out of superstition, but of reverence to Gods house, resolves whenever he enters into a Church, to kneel down, and pray, either blessing God, that he will be pleased to dwell among men; or beseeching him, that whenever he repaires to his house, he may behave himself so as befits so

great a presence ; and this briefly. But it happens, that neer the place where he is to pray, he spyes some scoffing ruffian, who is likely to deride him for his paines : if he now, shall either for fear or shame, break his custome, he shall do passing ill : so much the rather ought he to proceed, as that by this he may take into his Prayer humiliation also. On the other side, if I am to visit the sick in haste, and my neerest way ly through the Church, I will not doubt to go without staying to pray there (but onely, as I passe, in my heart) because this kinde of Prayer is additionary, not necessary, and the other duty overweighs it : So that if any scruple arise, I will throw it away, and be most confident, that God is not displeased. This distinction may runne through all Christian duties, and it is a great stay and setling to religious souls.





CHAPTER XXXII.

The Parsons Surveys.

THE Countrey Parson hath not onely taken a particular Survey of the faults of his own Parish, but a generall also of the diseases of the time, that so when his occasions carry him abroad, or bring strangers to him, he may be the better armed to encounter them. The great and nationall sin of this Land he esteems to be Idlenesse; great in it selfe, and great in Consequence: For when men have nothing to do, then they fall to drink, to steal, to whore, to scoff, to revile, to all sorts of gamings. Come, say they, we have nothing to do, lets go to the Tavern, or to the stews or what not. Wherefore the Parson strongly opposeth this sin, whersoever he goes.

And because Idleness is twofold, the one in having no calling, the other in walking carelesly in our calling, he first represents to every body the necessity of a vocation. The reason of this assertion is taken from the nature of man, wherein God hath placed two great Instruments, Reason in the soul, and a hand in the Body, as ingagements of working : So that even in Paradise man had a calling, and how much more out of Paradise, when the evils which he is now subject unto, may be prevented, or diverted by reasonable imployment. Besides, every gift or ability is a talent to be accounted for, and to be improved to our Masters Advantage. Yet is it also a debt to our Countrey to have a Calling, and it concerns the Common-wealth, that none should be idle, but all busied. Lastly, riches are the blessing of God, and the great instrument of doing admirable good ; therefore all are to procure them honestly, and seasonably, when they are not better imployed. Now this reason crosseth not our Saviours precept of

selling what we have, because when we have sold all, and given it to the poor, we must not be idle, but labour to get more, that we may give more, according to *St. Pauls* rule, *Ephes.* 4. 28. 1 *Thes.* 4. 11, 12. So that our Saviours selling is so far from crossing *Saint Pauls* working, that it rather establisheth it, since they that have nothing, are fittest to work. Now because the onely opposer to this Doctrine is the Gallant, who is witty enough to abuse both others, and himself, and who is ready to ask, if he shall mend shoos, or what he shall do? Therefore the Parson unmoved, sheweth, that *ingenuous and fit* imployment is never wanting to those that seek it. But if it should be, the Assertion stands thus; All are eitheir to have a Calling, or prepare for it: He that hath or can have yet no imployment, if he truly, and seriously prepare for it, he is safe and within bounds. Wherefore all are either presently to enter into a Calling, if they be fit for it, and it for them; or else to examine with care, and advice, what they

are fittest for, and to prepare for that with all diligence. But it will not be amisse in this exceeding usefull point to descend to particulars: for exactnesse lyes in particulars. Men are either single, or marryed: The marryed and house-keeper hath his hands full, if he do what he ought to do. For there are two branches of his affaires; first, the improvement of his family, by bringing them up in the fear and nurture of the Lord; and secondly, the improvement of his grounds, by drowing, or draining, stocking, or fencing, and ordering his land to the best advantage both of himself, and his neighbours. The *Italian* says, None fouls his hands in his own businesse: and it is an honest, and just care, so it exceeds not bounds, for every one to imploy himselfe to the advancement of his affairs, that he may have wherewithall to do good. But his family is his best care, to labour Christian soules, and raise them to their height, even to heaven; to dresse and prune them, and take as much joy in a straight-

growing childe, or servant, as a Gardiner doth in a choice tree. Could men finde out this delight, they would seldome be from home ; whereas now, of any place, they are least there. But if after all this care well dispatched, the house-keepers Family be so small, and his dexterity so great, that he have leisure to look out, the Village or Parish which either he lives in, or is neer unto it, is his imployment. He considers every one there, and either helps them in particular, or hath generall Propositions to the whole Towne or Hamlet, of advancing the publick Stock, and managing Commons, or Woods, according as the place suggests. But if he may be of the Commission of Peace, there is nothing to that : No Common-wealth in the world hath a braver Institution then that of Justices of the Peace : For it is both a security to the King, who hath so many dispersed Officers at his beck throughout the Kingdome, accountable for the publick good ; and also an honourable Imployment of a Gentle, or Noble-man in the Country

he lives in, inabling him with power to do good, and to restrain all those, who else might both trouble him and the whole State. Wherefore it behoves all, who are come to the gravitie, and ripenesse of judgement for so excellent a Place, not to refuse, but rather to procure it. And whereas there are usually three Objections made against the Place; the one, the abuse of it, by taking petty-Country-bribes; the other, the casting of it on mean persons, especially in some Shires: and lastly, the trouble of it: These are so far from deterring any good man from the place, that they kindle them rather to redeem the Dignity either from true faults, or unjust aspersions. Now, for single men, they are either Heirs, or younger Brothers. The Heirs are to prepare in all the fore-mentioned points against the time of their practice. Therefore they are to mark their Fathers discretion in ordering his House and Affairs; and also elsewhere, when they see any remarkable point of Education or good husbandry, and to transplant it

in time to his own home, with the same care as others, when they meet with good fruit, get a graffe of the tree, enriching their Orchard, and neglecting their House. Besides, they are to read Books of Law, and Justice; especially, the Statutes at large. As for better Books of Divinity, they are not in this Consideration, because we are about a Calling, and a preparation thereunto. But chiefly, and above all things, they are to frequent Sessions and Sizes; for it is both an honor which they owe to the Reverend Judges and Magistrates, to attend them, at least in their Shire; and it is a great advantage to know the practice of the Land; for our Law is Practice. Sometimes he may go to Court, as the eminent place both of good and ill. At other times he is to travell over the King's Dominions, cutting out the Kingdome into Portions, which every yeer he surveys peece-meal. When there is a Parliament, he is to endeavour by all means to be a Knight or Burgess there; for there is no School to a Parliament.

And when he is there, he must not only be a morning man, but at Committees also; for there the particulars are exactly discussed, which are brought from thence to the House but in generall. When none of these occasions call him abroad, every morning that he is at home he must either ride the Great Horse, or exercise some of his Military gestures. For all Gentlemen, that are not weakened, and disarmed with sedentary lives, are to know the use of their Arms: and as the Husbandman labours for them, so must they fight for, and defend them, when occasion calls. This is the duty of each to other, which they ought to fulfill: And the Parson is a lover and exciter to justice in all things, even as *John the Baptist* squared out to every one (even to Souldiers) what to do. As for younger Brothers, those whom the Parson finds loose, and not ingaged into some Profession by their Parents, whose neglect in this point is intolerable, and a shamefull wrong both to the Common-wealth, and their own House:

To them, after he hath shewed the unlawfulness of spending the day in dressing, Complementing, visiting, and sporting, he first commends the study of the Civill Law, as a brave, and wise knowledg, the Professours whereof were much imployed by Queen *Elizabeth*, be cause it is the key of Commerce, and discovers the Rules of forraine Nations. Secondly, he commends the Mathematicks, as the only wonder working knowledg, and therefore requiring the best spirits. After the severall knowledg of these, he adviseth to insist and dwell chiefly on the two noble branches therof, of Fortification, and Navigation; The one being usefull to all Countreys, and the other especially to Ilands. But if the young Gallant think these Courses dull, and phlegmatick, where can he busie himself better, than in those new Plantations, and discoveryes, which are not only a noble, but also as they may be handled, a religious imployment: Or let him travel into *Germany*, and *France*, and observing the Artifices, and Manufactures

there transplant them hither, as divers have done lately, to our Countreys advantage.





CHAPTER XXXIII.

The Parsons Library.

THE Countrey Parsons Library is a holy Life; for besides the blessing that that brings upon it, there being a promise, that if the Kingdome of God be first sought, all other things shall be added, even it selfe is a Sermon. For the temptations with which a good man is beset, and the ways which he used to overcome them, being told to another, whether in private conference, or in the Church, are a Sermon. He that hath considered how to carry himself at table about his appetite, if he tell this to another, preacheth; and much more feelingly, and judiciously, then he writes his rules of temperance out of bookes. So that the Parson having studied, and mastered all

his lusts and affections within, and the whole Army of Temptations without, hath ever so many sermons ready penn'd, as he hath victories. And it fares in this as it doth in Physick: He that hath been sick of a Consumption, and knows what recovered him, is a Physician so far as he meetes with the same disease, and temper; and can much better, and particularly do it, then he that is generally learned, and was never sick. And if the same person had been sick of all diseases, and were recovered of all by things that he knew; there were no such Physician as he, both for skill and tendernesse. Just so it is in Divinity, and that not without manifest reason: for though the temptations may be diverse in divers Christians, yet the victory is alike in all, being by the self-same Spirit. Neither is this true onely in the military state of a Christian life, but even in the peaceable also; when the servant of God, freed for a while from temptation, in a quiet sweetnesse seeks how to please his God. Thus the Parson considering that repentance

is the great vertue of the Gospel, and one of the first steps of pleasing God, having for his owne use examined the nature of it, is able to explaine it after to others. And particularly, having doubted sometimes, whether his repentance were true, or at least in that degree it ought to be, since he found himselfe sometimes to weepe more for the losse of some temporall things, then for offending God, he came at length to this resolution, that repentance is an act of the mind, not of the Body, even as the Originall signifies; and that the chiefe thing, which God in Scriptures requires, is the heart, and the spirit, and to worship him in truth, and spirit. Wherefore in case a Christian endeavour to weep, and cannot, since we are not Masters of our bodies, this sufficeth. And consequently he found, that the essence of repentance, that it may be alike in all Gods children (which as concerning weeping it cannot be, some being of a more melting temper then others) consisteth in a true detestation of the soul, abhorring, and renounc-

ing sin, and turning unto God in truth of heart, and newnesse of life : Which acts of repentance are and must be found in all Gods servants : Not that weeping is not usefull, where it can be, that so the body may joyn in the grief, as it did in the sin ; but that, so the other acts be, that is not necessary : so that he as truly repents, who performes the other acts of repentance, when he cannot more, as he that weeps a floud of tears. This Instruction and comfort the Parson getting for himself, when he tels it to others, becomes a Sermon. The like he doth in other Christian vertues, as of faith, and Love, and the Cases of Conscience belonging thereto, wherein (as Saint *Paul* implies that he ought, *Romans 2.*) he first preacheth to himselfe, and then to others.





CHAPTER XXXIV.

*The Parsons Dexterity in Applying
of Remedies.*

THE Countrey Parson knows, that there is a double state of a Christian even in this Life, the one military, the other peaceable. The military is, when we are assaulted with temptations either from within or from without. The Peaceable is, when the Divell for a time leaves us, as he did our Saviour, and the Angels minister to us their owne food, even joy, and peace, and comfort in the holy Ghost. These two states were in our Saviour, not only in the beginning of his preaching, but afterwards also, as *Mat. 22. 35.* He was tempted: And *Luke 10. 21.* He rejoyced in Spirit: And they must be likewise in all that are his.

Now the Parson having a Spirituall Judgement, according as he discovers any of his Flock to be in one or the other state, so he applies himselfe to them. Those that he findes in the peaceable state, he adviseth to be very vigilant and not to let go the raines as soon as the horse goes easie. Particularly, he counselleth them to two things: First, to take heed, lest their quiet betray them (as it is apt to do) to a coldnesse, and carelesnesse in their devotions, but to labour still to be as fervent in Christian Duties, as they remember themselves were when affliction did blow the Coals. Secondly, not to take the full compasse, and liberty of their Peace: not to eate of all those dishes at table, which even their present health otherwise admits; nor to store their house with all those furnitures which even their present plenty of wealth otherwise admits; nor when they are among them that are merrry, to extend themselves to all that mirth, which the present occasion of wit, and company otherwise admits; but to put bounds, and hoopes to their joyes: so

will they last the longer, and when they depart, returne the sooner. If we would judg ourselves, we should not be judged; and if we would bound our selves, we should not be bounded. But if they shall fear, that at such, or such a time their peace and mirth have carryed them further then this moderation, then to take *Jobs* admirable Course, who sacrificed lest his Children should have transgressed in their mirth: So let them go, and find some poor afflicted soul, and there be bountifull, and liberall; for with such sacrifices God is well pleased. Those that the Parson finds in the military state, he fortifies, and strengthens with his utmost skill. Now in those that are tempted, whatsoever is unruly, falls upon two heads; either they think, that there is none that can or will look after things, but all goes by chance, or wit: Or else, though there be a Great Governour of all things, yet to them he is lost, as if they said, God doth forsake and persecute them, and there is none to deliver them. If the Parson suspect the first, and find sparkes

of such thoughts now and then to break forth, then without opposing directly (for disputation is no cure for Atheisme) he scatters in his discourse three sorts of arguments; the first taken from Nature, the second from the Law, the third from Grace. For Nature, he sees not how a house could be either built without a builder, or kept in repaire without a house-keeper. He conceives not possibly, how the windes should blow so much as they can, and the sea rage as much as it can, and all things do what they can, and all, not only without dissolution of the whole, but also of any part, by taking away so much as the usuall seasons of summer and winter, earing and harvest. Let the weather be what it will, still we have bread, though sometimes more, sometimes lesse; wherewith also a carefull *Joseph* might meet. He conceives not possibly, how he that would beleieve a Divinity, if he had been at the Creation of all things, should less beleieve it, seeing the Preservation of all things; For preservation is a Creation; and more, it is a continued

Creation, and a creation every moment. Secondly, for the Law, there may be so evident, though unused a proof of Divinity taken from thence, that the Atheist, or Epicurian can have nothing to contradict. The Jews yet live, and are known : they have their Law and Language bearing witness to them, and they to it : they are Circumcised to this day, and expect the promises of the Scripture ; their Countrey also is known, the places, and rivers travelled unto, and frequented by others, but to them an unpenetrable rock, an inaccessible desert. Wherefore if the Jewes live, all the great wonders of old live in them, and then who can deny the stretched out arme of a mighty God ? especially since it may be a just doubt, whether, considering the stubbornnesse of the Nation, their living then in their Countrey under so many miracles were a stranger thing, then their present exile, and disability to live in their Countrey. And it is observable, that this very thing was intended by God, that the Jewes should be his proof, and witnesses, as he calls them,

Isaiah 43. 12. And their very dispersion in all Lands, was intended not only for a punishment to them; but for an exciting of others by their sight, to the acknowledging of God, and his power, *Psalm* 59. 11. And therefore this kind of Punishment was chosen rather than any other. Thirdly, for Grace. Besides the continual succession (since the Gospell) of holy men, who have born witness to the truth, (there being no reason, why any should distrust Saint *Luke*, or *Tertullian*, or *Chrysostome*, more then *Tully*, *Virgill*, or *Livy*;) There are two Prophecies in the Gospel, which evidently argue Christs Divinity by their success: the one concerning the woman that spent the oyntment on our Saviour, for which he told, that it should never be forgotten, but with the Gospel it selfe be preached to all ages, *Matth.* 26. 13. The other concerning the destruction of *Jerusalem*; of which our Saviour said, that that generation should not passe, till all were fulfilled, *Luke* 21. 32. Which *Josephus* his story confirmeth, and the continuance of which verdict is yet evi-

dent. To these might be added the Preaching of the Gospel in all Nations, *Matthew* 24. 14. which we see even miraculously effected in these new discoveries, God turning mens Covetousnesse, and Ambitions to the effecting of his word. Now a prophesie is a wonder sent to Posterity, least they complaine of want of wonders. It is a letter sealed, and sent, which to the bearer is but paper, but to the receiver, and opener, is full of power. He that saw Christ open a blind mans eyes, saw not more Divinity, then he that reads the womans oyntment in the Gospell, or sees *Jerusalem* destroyed. With some of these heads enlarged, and woven into his discourse, at severall times and occasions, the parson setleth wavering minds. But if he sees them neerer desperation, then Atheisme; not so much doubting a God, as that he is theirs; then he dives unto the boundlesse Ocean of Gods Love, and the unspeakable riches of his loving kindnesse. He hath one argument unanswerable. If God hate them, either he doth it as they are Creatures, dust

and ashes ; or as they are sinfull. As Creatures he must needs love them ; for no perfect Artist ever yet hated his owne worke. As sinfull, he must much more love them ; because notwithstanding his infinite hate of sinne, his Love overcame that hate ; and with an exceeding great victory ; which in the Creation needed not, gave them love for love, even the son of his love out of his bosome of love. So that man, which way soever he turnes, hath two pledges of Gods Love, that in the mouth of two or three witnesses every word may be established ; the one in his being, the other in his sinfull being : and this as the more faulty in him, so the more glorious in God. And all may certainly conclude, that God loves them, till either they despise that Love, or despaire of his Mercy : not any sin else, but is within his Love ; but the despising of Love must needs be without it. The thrusting away of his arme makes us onely not embraced.



CHAPTER XXXV.

The Parsons Condescending.

THE Countrey Parson is a Lover of old Customes, if they be good, and harmlesse; and the rather, because Countrey people are much addicted to them, so that to favour them therein is to win their hearts, and to oppose them therein is to deject them. If there be any ill in the custome, that may be severed from the good, he pares the apple, and gives them the clean to feed on. Particularly, he loves Procession, and maintains it, because there are contained therein 4 manifest advantages. First, a blessing of God for the fruits of the field: Secondly, justice in the Preservation of bounds; Thirdly, Charity in loving walking, and neighbourly accompanying one

another, with reconciling of differences at that time, if there be any: Fourthly, Mercy in relieving the poor by a liberall distribution and largesse, which at that time is, or ought to be used. Wherefore he exacts of all to be present at the perambulation, and those that withdraw, and sever themselves from it, he dislikes, and reproves as uncharitable, and unneighbourly; and if they will not reforme, presents them. Nay, he is so farre from condemning such assemblies, that he rather procures them to be often, as knowing that absence breedes strangeness, but presence love. Now Love is his business, and aime; wherefore he likes well, that his Parish at good times invite one another to their houses, and he urgeth them to it: and somtimes, where he knowes there hath been or is a little difference, he takes one of the parties, and goes with him to the other, and all dine or sup together. There is much preaching in this friendliness. Another old Custome there is of saying, when light is brought in, God send us the light

of heaven ; And the Parson likes this very well ; neither is he affraid of praising, or praying to God at all times, but is rather glad of catching opportunities to do them. Light is a great Blessing, and as great as food, for which we give thanks : and those that think this superstitious, neither know superstition, nor themselves. As for those that are ashamed to use this form, as being old, and obsolete, and not the fashion, he reformes, and teaches them, that at Baptisme they professed not to be ashamed of Christs Cross, or for any shame to leave that which is good. He that is ashamed in small things, will extend his pusillanimity to greater. Rather should a Christian Souldier take such occasions to harden himselfe, and to further his exercises of Mortification.





CHAPTER XXXVI.

The Parson Blessing.

THE Countrey Parson wonders, that Blessing the people is in so little use with his brethren: whereas he thinks it not onely a grave, and reverend thing, but a beneficial also. Those who use it not, do so either out of niceness, because they like the salutations, and complements, and formes of worldly language better; which conformity and fashionable-ness is so exceeding unbefitting a Minister, that it deserves reproof not refutation: Or else, because they think it empty and superfluous. But that which the Apostles used so diligently in their writings, nay, which our Saviour himselfe used, *Marke* 10. 16., cannot be vain and superfluous. But this was not proper to Christ, or the

Apostles only, no more then to be a spirituall Father was appropriated to them. And if temporall Fathers blesse their children, how much more may, and ought Spirituall Fathers? Besides, the Priests of the old Testament were commanded to Blesse the people, and the forme thereof is prescribed, *Numb.* 6. Now as the Apostle argues in another case; if the Ministration of condemnation did bless, how shall not the ministration of the spirit exceed in blessing? The fruit of this blessing good *Hannah* found, and received with great joy, *1 Sam.* 1. 18. though it came from a man disallowed by God: for it was not the person, but Priesthood, that blessed; so that even ill Priests may blesse. Neither have the Ministers power of Blessing only, but also of cursing. So in the old Testament *Elisha* cursed the children, *2 Kin.* 2. 24. which though our Saviour reprov'd as unfitting for his particular, who was to show all humility before his Passion, yet he allows in his Apostles. And therefore St. Peter used that fearful imprecation to *Simon Magus*,

Act. 8. Thy money perish with thee : and the event confirmed it. So did *St. Paul, 2 Tim. 4. 14. and 1 Tim. 1. 20.* Speaking of *Alexander* the Coppersmith, who had withstood his preaching, *The Lord* (saith he) *reward him according to his works.* And again, of *Hymeneus* and *Alexander*, he saith, he had *delivered them to Satan, that they might learn not to Blaspheme.* The formes both of Blessing, and cursing are expounded in the Common-Prayer-book : the one in, *The Grace of our Lord Jesus Christ, &c. and : The Peace of God, &c.* The other in generall, in the *Commination.* Now blessing differs from prayer, in assurance, because it is not performed by way of request, but of confidence, and power, effectually applying Gods favour to the blessed, by the interesting of that dignity wherewith God hath invested the Priest, and ingaging of Gods own power and institution for a blessing. The neglect of this duty in Ministers themselves, hath made the people also neglect it ; so that they are so far from craving this benefit from their ghostly

Father, that they oftentimes goe out of church, before he hath blessed them. In the time of Popery, the Priests *Benedicite*, and his holy water were over highly valued; and now we are fallen to the clean contrary, even from superstition to coldnes, and Atheism. But the Parson first values the gift in himself, and then teacheth his parish to value it. And it is observable, that if a Minister talke with a great man in the ordinary course of complementing language, he shall be esteemed as ordinary complementers; but if he often interpose a Blessing, when the other gives him just opportunity, by speaking any good, this unusuall form begets a reverence, and makes him esteemed according to his Profession. The same is to be observed in writing Letters also. To conclude, if all men are to bless upon occasion, as appears *Rom. 12. 14.* how much more those, who are spiritual Fathers?





CHAPTER XXXVII.

Concerning Detraction.

THE Countrey Parson perceiving, that most, when they are at leasure, make others faults their entertainment and discourse, and that even some good men think, so they speak truth, they may disclose anothers fault, finds it somewhat difficult how to proceed in this point. For if he absolutely shut up mens mouths, and forbid all disclosing of faults, many an evill may not only be, but also spread in his Parish, without any remedy (which cannot be applyed without notice) to the dishonour of God, and the infection of his flock, and the discomfort, discredit, and hinderance of the Pastor. On the other side, if it be unlawful to open faults, no benefit or advantage can make it law-

full : for we must not do evill, that good may come of it. Now the Parson taking this point to task, which is so exceeding useful, and hath taken so deep roote, that it seems the very life and substance of Conversation, hath proceeded thus far in the discussing of it. Faults are either notorious, or private. Again notorious faults are either such as are made known by common fame (and of these, those that know them, may talk, so they do it not with sport, but commiseration ;) or else such as have passed judgment, and been corrected either by whipping, or imprisoning, or the like. Of these also men may talk, and more, they may discover them to those that know them not : because infamy is a part of the sentence against malefactours, which the Law intends, as is evident by those, which are branded for rogues, that they may be known ; or put into the stocks, that they may be looked upon. But some may say, though the Law allow this, the Gospel doth not, which hath so much advanced Charity, and ranked backbiters among the genera-

tion of the wicked, *Rom.* 1.30. But this is easily answered: As the executioner is not uncharitable, that takes away the life of the condemned, except besides his office, he add a tincture of private malice in the joy, and hast of acting his part; so neither is he that defames him, whom the Law would have defamed, except he also do it out of rancour. For in infamy, all are executioners, and the Law gives a malefactour to all to be defamed. And as malefactors may lose and forfeit their goods, or life; so may they their good name, and the possession thereof, which before their offence, and Judgment they had in all mens breasts: for all are honest, till the contrary be proved. Besides, it concerns the Common-Wealth, that Rogues should be known and Charity to the publick hath the precedence of private charity. So that it is so far from being a fault to discover such offenders, that it is a duty rather, which may do much good, and save much harme. Nevertheless, if the punished delinquent shall be much troubled for his sins, and turne

quite another man, doubtlesse then also mens affections and words must turne, and forbear to speak of that, which even God himself hath forgotten.







NOTES.

THE AUTHOUR TO THE READER.

Cf. *Church Porch*, lvi. :

"Sink not in Spirit ; who aimeth at the sky
Shoots higher much than he that means a tree.

CHAPTER II.

p. 4, l. 19, *doubtlesse*. The word has here no concessive force. We might paraphrase "There can be no doubt that they are," &c.

p. 5, l. 4, *keep up with*. We say "stand up to."

CHAPTER III.

p. 8, l. 24, *even to his body, cloaths, and habitation*.

Cf. *Church Porch*, lxii. :

"Let thy mind's sweetnesse have his operation
Upon thy body, clothes, and habitation."

CHAPTER IIII.

p. 11, l. 6, *as also the scope of the Holy Ghost*. Explained by the passage following. Herbert means that not only the immediate context of a verse must be considered, but its place in the canon ; as, whether in Old or New Testament, Law or Prophets, &c.

CHAPTER V.

- p. 13, l. 16, *Church Catechisme*. The following is the title of one such "composure": "Eniautos, or a Course of Catechising : being the Marrow of all Orthodox and Spiritual Expositions upon the Church Catechism ; and of all Controversies upon the Church Customes and Observances. 1664.
- p. 14, l. 16, *cases of conscience*. Herbert in his notes to "Valdesso's Considerations," written the same year, distinguishes "Popish cases of conscience, which depend almost wholly on their canon law and decretals," from others "grounded on piety and morality, and the difficulty of applying their general rules to particular actions, which are a most noble study."
- p. 14, l. 24, *mony lent*. The history of "Christian Opinion upon Usury" is well traced in a book written, under that title, by Rev. W. Cunningham, B.D. (Macmillan, 1884). See also Bacon's forty-first essay. An Act of Henry VIII (1545) first distinguished *interest*, a payment to make up for the lender's loss (*id quod interest*), fixed at ten per cent., from *usury*, a payment for the mere use of money, which was forbidden. An Act of James I (1624) ignored this distinction and reduced the rate of interest to 8 per cent.

CHAPTER VI.

- p. 17, l. 8, *treatable*. "Deliberate" is the exact modern equivalent.

- p. 18, l. 6, *pausably*. The dictionaries quote no other instance of this word.
- p. 18, l. 21, *make it a piece of state*, &c. Cf. *Church Porch*, lxx., and the proverb in *Jacula Prudentum*, "When prayers are done, my lady is ready."
- p. 19, l. 4, *to be presented*. I.e. to the Bishop or Archdeacon for offences against the Canons. Such presentations could be made by the minister, churchwardens, or sidesmen, but were usually made by the churchwardens (see chap. vi. ad fin.). The offences, for which presentations were made under the canons of 1603, were such as the following: adultery, drunkenness, swearing, usury, non-attendance at Holy Communion, having children baptized out of the parish, disturbing divine service, &c.

CHAPTER VII.

- p. 21, l. 20, *over their heads*. Probably Herbert by "judgments" intends thunder-storms and the like; so that "even over their heads" means "even *close* over their heads." For country people would always think of heaven as being "over their heads."
- p. 22, l. 9, *before his Judg.* Cf. *Church Porch*, lxxii.: "Judge not the preacher, for he is thy judge."
- p. 22, l. 15, *Hermogenes*. A rhetorician of Tarsus in the reign of Marcus Aurelius. He describes and gives "precepts" for seven "characters" of good oratory, such as perspicuity, elegance, &c.

A good edition by Laurentius had appeared in 1614.

- p. 23, l. 8, *irradiations scatteringly*. Cf. Marvell's *Dialogue between the Resolved Soul and Created Pleasure* :

"All that's costly fair and sweet,
That scatteringly doth shine."

- p. 25, l. 5, *fire and water*. The reference to Rev. i. 15, is better in poetry than exegesis, for there is no idea of destructiveness in "the sound of many waters."
- p. 25, l. 25, *exceeds not an hour*. Walton notes that Herbert did not exceed half an hour in his catechizing, but says nothing as to the length of his sermons.

CHAPTER VIII.

- p. 29, l. 10, *Thou art the man*. I.e. the parson follows in the footsteps of Nathan (2 Sam. xii. 7).
- p. 29, l. 18, *entertaine*. One outcome of the Puritan Sabbatarianism has undoubtedly been a greater consideration for domestic servants (Deut. v. 14) and their share in the Sunday holiday, with which entertainment would interfere.

CHAPTER IX.

- p. 31, l. 2, *virginity is a higher state than matrimony*. Herbert quotes no Scriptural authority for this statement. The view taken in this chapter of the relation of the sexes is not far

from Milton's. Cf. the slightly contemptuous reference in *Constancy*:

"Who when he is to treat

With sick folks, *women*, those whom passions
sway,

Allows for that, and keeps his constant way."

p. 34, l. 12, *in her intellectuall* faculties. E.g. in the form of ambition, or curiosity, as he proceeds to explain.

p. 34, l. 26, *experiment*, experience, fall into.

p. 35, l. 9, *by his eare*. I.e. by hearing a good report of her.

p. 35, l. 14, *the good instrument*, &c. Herbert does not vouch his authority for this description of "a wise and loving husband." If he had in mind the place where it is said "How knowest thou, O man, whether thou shalt save thy wife?" he forgot that it is said previously, "What knowest thou, O wife, whether thou shalt save thy husband?"

CHAPTER X.

p. 38, l. 12, *visiting other sick children*. The reader would conjecture from this passage, if he did not know, that Herbert had no children of his own.

p. 38, l. 18, *who weighs even children's actions*. The reference here to 1 Kings xiv. 12, 13, makes us regret the more keenly that none of Herbert's sermons have been preserved. The privilege accorded to Abijah is hardly one that could easily be made attractive to children.

p. 38, l. 23, *happily*, haply.

p. 39, l. 14, *Chamber of London*. Dr. Grosart quotes from an interesting letter of the City Chamberlain in explanation of this passage: "The allusion is obviously to the ancient custom of this city called 'Orphanage.' By that custom, the estates of all freemen dying intestate vested in the Court of Mayor and Aldermen, who were by the custom guardians of the children. They fed, boarded, clothed, and educated them, and provided dowers for the daughters at marriage; set the sons up in business, and divided the estate when they attained their majority. The estate being realized, the proceeds were paid into the 'Chamber of London' to the custody of the 'Chamberlain' who is a corporation sole for these purposes. He made use of the money for City purposes, allowing 4*l.* p*er* cent. interest to the estate. As there were neither government securities nor banks in George Herbert's days, and the Bank of England had not been founded, the term 'Chamber of London' would have the force of any expression of the present day implying undoubted security."

p. 39, l. 14, *good deeds and good breeding*. In his *Jacula Prudentum* Herbert quotes "Vertue and a trade are the best portions for children," and again "the best bred have the best portion."

p. 40, l. 12, *101st Psalm*. Most commentators, ancient and modern, regard this Psalm as the resolution of a pious King, David, Josiah, or

another. As the "rule of a family" the last verse would require some tenderness in interpretation.

p. 40, l. 20, *all are musicians*. Herbert quotes in his *Jacula Prudentum* "in the house of a fidler all fiddle."

p. 41, l. 2, *takes account of sermons*. Cf. the direction to Godparents, "ye shall call upon them to hear sermons." It was the custom in many households even of the last generation to require an epitome of the sermon, and it is still sometimes demanded as a penance in public schools.

p. 41, l. 17, *generally he distributes it thus, &c.* A curious instance of Herbert's love of analysis.

p. 41, l. 21, *boards*, approaches (in treatment) to.

p. 42, l. 6, *back-side*, back-garden.

p. 43, l. 17, *soure-herbs*. This term, or, as we usually say, "bitter-herbs," will not bear the interpretation that Herbert puts on it. See art. in Smith's *Dictionary of Bible*. It means no more than "salad" (salt herbs). The pass-over was not a fast, but a feast.

CHAPTER XIII.

p. 54, l. 15, *Incense*. It is difficult to understand the Puritan aversion to the use of incense in Divine worship. It may originally have arisen from a mis-interpretation of Isaiah lxvi. 3.

p. 55, l. 2, *foolish anticks*. Grotesque patterns, common in Renaissance decorations. Cf.

Cockeram's *Dictionary* (1623): "*Antick Worke*, a worke in painting or carving of divers shapes of Beasts, Birds, Flowers, &c. unperfectly mixt, and made one of another." It was called "antique" as being copied from Roman remains.

- p. 55, l. 11, *chalice and cover*. The "cover" served for a paten.
- p. 55, l. 19, *the middle way*. On the *via media* in ritual, see Herbert's poem called *The British Church*.
- p. 56, l. 9, *to be perfect*. So in his notes on Valdesso, Herbert writes, "Holy Scriptures have not only an Elementary use, but a use of perfection, and are able to make the man of God perfect."

CHAPTER XIV.

- p. 57, l. 1, *upon the afternoons*. This implies that the morning is to be spent in study. See chap. XIX.
- p. 61, l. 9, *nothing is little in God's service*. Cf. Herbert's well-known poem *The Elixir*.

CHAPTER XVI.

- p. 64, l. 1, *is not only a father*, &c. I.e. not only *is*, but acknowledges that he is, a father to his flock.

CHAPTER XVII.

- p. 67, l. 8, *outlandish proverb*. Herbert collected a volume of over a thousand proverbs which

were published in 1640 by the title "*Outlandish Proverbs* selected by Mr. G. H." In the 2nd edition (1651) the title was altered to "*Jacula Prudentum*, or outlandish proverbs, sentences, &c." *Outlandish* means foreign. See p. 93, l. 9. In a MS., once belonging to the Ferrars, there is mention of "A large book of stories, with *outlandish* proverbs at the end *englished* by Mr. Geo. Herbert" (Mayor's *Ferrar*, p. 302).

CHAPTER XIX.

- p. 73, l. 11, *expects no briefe*, does not wait for an order to make a collection. Many of our old Registers contain lists of such briefs received. A "brief" was obtained for the repair of Leighton Church (Introd., p. xviii), but it brought in very little money.

CHAPTER XX.

- p. 75, l. 2, *dischargeth God . . . of His promises*. I. e. makes them good; pays the debt, so that the debtor is discharged.
- p. 75, l. 10, *tester*, sixpence, so called apparently from the King's head upon it, though all coins alike bore the head.

CHAPTER XXI.

- p. 80, l. 12, *silly*, simple.
- p. 81, l. 3, *whither to drive the answerer*. The present Editor was once present at a catechizing in a large town church, where the Catechist

had in aim to discourse on "the three Theological virtues," Faith, Hope, and Charity. But happening incautiously to ask a child in set terms what was its duty to God, and receiving the formal answer "to believe in Him, to fear Him, and to love Him," he was put to his shifts and had to drive the answerer back on his virtues thus: "Yes, to believe Him, that is Faith; to fear Him, that is Hope; to love Him, that is Charity."

- p. 82, l. 12, *commends to his fellow-labourers.* The chief hindrance to a revival of Catechizing in country parishes, lies in the fact that usually the husband comes to one service and the wife to the other; and each wishes to hear a sermon. Also the parson who suggests catechizing is supposed to wish to save himself trouble. The present Editor once proposed such a revival to his Church Council and was told by a pleasant farmer that *he* did six good days work a week, and thought the parson might do one.

CHAPTER XXII.

- p. 84, l. 2, *Hee admits no vaine or idle name.* Willmott appositely quotes from Crabbe, *Parish Register*, i. :
 " 'Why Lonicera wilt thou name thy child ?'
 I asked the gardener's wife in accents mild.
 'We have a right' replied the sturdy dame :
 And Lonicera was the infant's name."
 But the sturdy dame was wrong, and the Rev. Mr. Crabbe should have known it. "Let priests

also take care that they do not permit wanton names to be given to children, especially female children, in baptism." Wilk. *Conc.* ii. 33, quoted by Phillimore.

p. 86, l. 14, *loosely and wildely*. Grosart well paraphrases "neither in set form, nor sequence."

p. 87, l. 12, *present*. See note on chap. vi. The 21st Canon orders that "the Holy Communion shall be ministered so often and at such times as every parishioner may communicate at the least thrice in the year (whereof the feast of Easter to be one) according as they are appointed by the *Book of Common Prayer*." By the 112th Canon "the names and surnames of all the parishioners, as well men as women, which being of the age of sixteen years, received not the communion at Easter" are to be exhibited to the bishop or his chancellor within forty days after Easter.

CHAPTER XXIII.

p. 88, l. 12, Michael Dalton published in 1618 "*The Country Justice*, conteyning the practise of the Justices of the Peace out of their Sessions." A fourth edition had appeared in 1630.

p. 89, l. 2, *most gainfull way*. Cf. *Church Porch*, l. : "Entice all neatly to what they know best."

p. 90, l. 20, *tickle*. 2nd ed. (1671) reads "ticklish," which gives the meaning.

p. 91, l. 2, *anatomy*. Perhaps a sketch, but more probably a body, or model of a body, showing

the arrangement of the internal organs. See passages quoted in Murray's *Dictionary*, s. v.

p. 91, l. 4, *Fernelius*, 1506-1558. Physician to Henry II. of France.

p. 93, l. 9, *outlandish*, foreign. See chap. xvii. p. 67, l. 8.

CHAPTER XXV.

p. 98, l. 6, *consters*, construes.

CHAPTER XXVI.

p. 100, l. 16, *witty*, pert. See p. 127, l. 12.

p. 102, l. 10, *ground*, principle.

p. 103, l. 9, *baned meat*. Dr. Grosart says that in Somersetshire "baned meat" means diseased meat. That is certainly the sense here. Murray has no quotation for this meaning.

p. 104, l. 18, *licorous*, a useful word from the verb *to lick*, unhappily obsolete.

p. 104, l. 22, *scandalous*. I. e. he puts scandals or stumbling blocks in his neighbours' path.

p. 107, l. 1, *Gerson*, 1363-1429, chancellor of the Church of Paris.

CHAPTER XXVII.

p. 108, l. 2, *sad*, may mean no more than serious. Cf. the phrase "in sober sadness." But the context seems to require the modern sense. And see chap. xxviii. p. 112, l. 8, "in a sad way, grieved at his own and others' sins."

CHAPTER XXVIII.

- p. 111, l. 11, *a bold and impartial reproof*. Some instances are given by Walton of such reproofs administered by Herbert. Cf. Oley: "There was not a man in his way (be he of what ranke he would) that spoke awry (in order to God), but he wiped his mouth with a modest grace and Christian reproof. And that he did this I have heard from true reporters." (Preface to 1652 ed.)

CHAPTER XXX.

- p. 119, l. 18, *cock-sure*, i. e. quite-certain, would now be reckoned slang. The derivation is uncertain.
- p. 120, l. 15. Herbert's apologue raises more difficulties than it lays. Healthy children do not get worms from apples, if the apples are good; and what would the piece of gold mean to the child but more apples?

CHAPTER XXXI.

- p. 122, l. 11, *exigent*, strait. Dr. Grosart gives the title of an old Puritan work, "Mute Christian Sovereign Antidotes against the most miserable *Exigents*."
- p. 124, l. 11, *neerest way ly through the church*. The church at Bemerton stood close to the parsonage. See the print in Major's ed. of Walton's *Lives*, p. 308.

CHAPTER XXXII.

- p. 125, l. 9, *idleness*. See *Church Porch*, xvi-xix.

- p. 127, l. 12, *witty*. See before, p. 100, l. 16.
- p. 132, l. 8, *ride the great horse*. So Herbert's brother, Lord Herbert of Cherbury, writes in his *Life*: "The exercises I chiefly used, and most recommend to my posterity, were riding the great horse and fencing," where see Mr. Sidney Lee's note in his edition, p. 68. The "great horse" was ridden in full armour.
- p. 132, l. 10, *not*. The second and following editions read *now*, and this is probably what Herbert wrote. Cf. *Church Porch*, xvi.:
 "O England, full of sin, *but most of sloth*," &c.
- p. 133, l. 21, *Plantations*, colonies. The subject of colonizing was at that time receiving a good deal of attention. Bacon's essay on *Plantations* first appeared in his edition of 1625.
- p. 133, l. 24, *a religious imployment*. Cf. what Bacon says: "Let men make that profit of being in the wilderness, as they have God always and his service before their eyes." But the best comment on this place will be found in those passages of N. Ferrar's life that concern the Virginia Company, which is described as "a project for the common good, for the employment of unsettled people, for estates to younger brothers, for a supply of those commodities which we are fain to fetch from other countries at intolerable rates, *and above all* for the conversion of the rude and miserable savages there to the Christian faith," &c. Mayor's

Ferrar, p. 203, where see notes; also p. 12, where various bequests are detailed "towards the bringing up of the infidels' children in Virginia in Christian religion." Cf. also Herbert's *Church Militant*, ad fin. :

"Religion stands on tiptoe in our land,
Ready to pass to the American strand," &c.

CHAPTER XXXIII.

p. 135, l. 16, *rules of temperance out of books*. But Herbert himself translated Cornaro's *Treatise of Temperance*, which was, however, a statement of what Cornaro had himself practised, and therefore in Herbert's sense a sermon.

p. 137, l. 13, *as the original signifies*. The New Testament word for repentance is *μετάνοια*, which is connected with *voûs*.

CHAPTER XXXIV.

p. 142, l. 17, *earring*, ploughing.

p. 142, l. 20, *wherewith*, &c., "and with this scarceness a Joseph might cope," i. e. he might prevent it by foresight.

p. 146, l. 23, *onely*. I. e. the thrusting away of his arm, *and that alone*, makes us not embraced.

CHAPTER XXXV.

p. 147, l. 9, *he pares the apple*. So *Church Porch*, xi. (counselling the omission of oaths in repeating jests):

"He pares his apple that will cleanly feed."

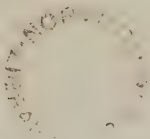
p. 147, l. 11, *Procession*. See Brand, *Popular Antiquities* (i. 197), who quotes *inter alia* some Articles of Enquiry in the Diocese of Chichester (1637): "Doth your Minister yeerely, in Rogation Weeke, for the knowing and distinguishing of the bounds of parishes, and for obtaining God's blessing upon the fruites of the ground, walke the Perambulation, and say or sing in English the Gospells, Epistles, Letanie, and other devout Prayers; together with the 103rd and 104th Psalmes?" For the word, cf. Herrick:

"Bury me
Under that Holy Oak or Gospel Tree
Where (though thou see'st not) thou may'st
think upon
Me, when thou yearly go'st *procession*."

CHAPTER XXXVI.

- p. 150, l. 6, *niceness*, refinement; here, a false refinement.
- p. 151, l. 17, *ill priests may bless*. See the twenty-sixth Article of Religion.
- p. 153, l. 19. Only two complete letters of Herbert, written from Bemerton, are preserved: one to Ferrar, which concludes: "Now God, the Father of our Lord Jesus Christ, bless you more and more," &c.; and one to Anne, Countess of Pembroke, which concludes thus: "In the meantime a priest's blessing, though it be none of the Court style, yet doubtless, madam, can do you no hurt. Wherefore the Lord make

good the blessing of your mother upon you,
and cause all her wishes, diligence, prayers,
and tears to bud, blow, and bear fruit in your
soul, to His glory, your own good, and the
great joy of madam, Your most faithful servant
in Christ Jesus, **GEORGE HERBERT.**"





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